The Lutheran,

AND HOME JOURNAL.

ted to the Interests of the Evangelical Lutheran Church in North America.

"WHEREUNTO WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING."

A EEGTMEN. }

PHILADELPHIA, FRIDAY, JULY 6, 1860. { VOL. I. No. 1.

oetry.

For the Lutheran.

FESTE BURG.

Song of the Reformation," com-
d by Luther, 1529.

TION IN THE ORIGINAL METER.

Refuge is our God,
ad trouble's fiery flood,
r now assailing.
s'e'l plotting foe,
Tpwell still our woe,
ul craft and power,
aideth at this hour;
s in no one like him.

s in our own strength confide,
fail were soon effected;
ats the Champion on our side,
d himself elected.
'st thou who it be?
ame Christ is he,—
Of Sabaoth Lord,
And God o'er all adored;
ore He must win the battle.

f the world with devils teemed,
gist their fury on us;
hopeless yet our course were deemed,
Success withal must crown us.
Though the Prince of hell
Scowl with malice fell;
All his wrath be wrought,
The Judge he bends hath wrought,
And one small text can stay him.

The Word to foes shall never yield,
Nor they the thanks shall merit;
Christ's with us on the battle-field,
With his good gifts and Spirit.
Take they from us here,
This world's every cheer:
When their work is done,
Poor profit they have won,
And hmw'n's still ours forever.

ecial Contributors.

SYNOD OF PENNSYLVANIA.

e oldest Lutheran Synod in America.
ession was held in Philadelphia, An-
1748. It then numbered six
ix hundred and thirteen
d on the 8th of June, 1860.
aul's (German) church, on
delphia. More than a dozen synods
rmed out of it, directly or indirectly,
ent organization; yet, its recent session
was attended by about 100 cl
officers are, Rev. L.
Krotel, Secretary, and
urer.

nnual Synodical sermon was preached by
Mr. Waldee, of Bethlehem, in the east church,
of Fourth and Cherry Streets, on Sunday
, June 3d. The congregation was very
ge, the sermon was received with great favor,
and the services connected with its delivery were
deeply affecting. The proceedings generally of the
Synod were marked with a solemnity and earnest
ety well befitting the venerable age of the

e business was mainly conducted in the Ger-
language, the majority of the members being
er Germans, or preferring to speak in the
language of the fatherland. The inconvenience
of this is much felt by the more English portions
of the Synod, and is likely to result in some or-
ganic changes in the corporation as now consti-
tuted.

Various important matters were brought to
the consideration of the Synod. The retiring
President presented an able report, urging sundry
measures of moment. Besides this, reports were
made on Education, Missions, Seminaries, &c.,
showing much and growing interest in these sub-
jects.

Much time was spent in discussing alterations
and provisions in the constitution proposed by the
and for the regulation of congregations. The
rift of these proceedings appeared to be towards
a more compact and hierarchical system of govern-
ment than that which has hitherto prevailed in the
Lutheran churches of this country.

There was also a report from a committee to
prepare an English Liturgy, in which it was stated
that the work had been completed, embracing va-
rious changes from the German previously adopted.
The committee did not read the work which
they reported prepared, except a few specimens.
The Synod, however, adopted it, and ordered it to
be printed, and to be presented to the next Gen-
eral Synod, with the request that it be recommended
for use in all the churches. This was perhaps the
foolhest part of the Synod's recent proceedings.
A body mainly German is hardly in a position
to make a Liturgy for the English Church; and the
work of a committee few in number, adopted with
so little examination or consideration, is not likely
to have much *prestige* in advance. In the parts
already printed, and in others read before the
Synod, there are defects so manifest and serious,
that it is contrary to the usual prudence of this
reverend body's proceedings to commit itself so
deeply, and with so little examination, to a matter
of so much importance as a Liturgy for the whole
English and only enduring portion of our Church
in America. A good English Liturgy is a great
want. The Church has neglected this matter
quite too long. The General Synod should make
it one of its first and most earnest duties to supply
what is needed in this particular. As for the
attempt just referred to, it must needs end as its
predecessors—in the dust.

Another important particular brought before
the Synod, was the appointment of a Superintend-
ent to preside over the Synod, and to have the
general oversight of the churches within its bounds.
A committee was appointed to consider the subject,
and to report upon it at the next annual meeting.
This is a proposition alto
an Church of this coun
ent is established
Church has transplanted
spect, and considerable warmth
ion with reference to the establishment of
nother school for the theological education of
young men for the ministry. It was decided that
the arrangements for the
nary were
ion within its bounds.
to postpone the subject indefinitely was
A committee was then appointed to consid-
it, and to report a plan at the next meeting.

The subject of
also discussed, and a committee appointed to pre-
pare a plan for the publication of such parts of
Luther's Small Catechism as will require additional ques-
tions and answers to draw forth and impress the
meaning. This will be at least *the third English* catechism issued by this Synod.

Resolutions were offered and unanimously passed, requesting all ministers within its bounds, as far as convenient, to resume the use of the clerical gown when on official duty.

It was represented to the Synod that certain impostors, claiming to be ministers, had been passing through some districts of the Synod, baptising children; and the question was asked whether such baptisms are to be considered valid. To this the decision was given, that such baptism is not the true sacrament as appointed by the Saviour, and that those who have received no other baptism are to be regarded as unbaptised.

The Synod also expressed its strong disapproba-
tion of a certain custom prevailing in some places,
where other denominations worship jointly with
Lutherans in the same houses, of permitting both
parties to vote in the selection of pastors or church
officers for either. The Synod urges the speedy
abrogation of all rules of this kind wherever they
may exist.

The new Sunday School Hymn Book recently published in Philadelphia, by the Lutheran Board of Publication, by order of the General Synod, was also favorably noticed, and recommended to be used by the churches in preference to all other books proposed to supply the place.

The Synod appointed fourteen delegates as its representatives in the next General Synod, viz., Revs. Krotel, C. W. Schaeffer, Sadtler, B. M. Schmucker, Welden, Wenzel and C. P. Schaeffer, and Messrs. C. Prets, F. A. Muhlenburg, H. Muhlenburg, J. Rommel, F. Brendlinger, J. M. Koestmerlin, and S. Bradley.

Delegates were present from the Synod of Maryland, Synod of New York, Synod of West Pennsylvania, Synod of Allegheny, and the Synod of East Pennsylvania, as well as numerous visiting brethren from various sections of the country. Corresponding delegates were also appointed to each of the Synods named.

After a session of four days the Synod adjourned to meet again in St. James' Lutheran Church, Philadelphia, on Trinity Sunday, 1861.

For the Lutheran.

THE JAPANESE IN PHILADELPHIA.

From the time the announcement was made to the people that the Japanese had arrived in San Francisco, expectation and desire to see them has been rampant. That exclusiveness which has ever been invested in their character as a nation and as individuals, certainly gave more than passing importance to their visit. We venture the opinion that many of our own citizens were drawn intuitively as they were to the place assigned them during
sojourn in this city and that re
and varied
so
ed
ublic
ental.

"It's one of them," said one, as she directed the attention of her companion to a somewhat dusky form gazing from the
"What queer looking
said another,
ple,
propriety of having
a pair of orientalism quicker than she came.

"Why that's a woman," said a third,
effeminate form, sans hair
to grow, and
he
ers
ed
visitors were con-
stantly
upon the Japanese with a philosophical patience, loth to leave the charmed spot, although the sun poured down its rays of heat sufficient in degrees to brown their upturned faces to the color of the tawny guests of Philadelphia.

The day of reception was gratifying in the extreme, and long will it be remembered.

We have witnessed demonstrations in honor of negro and white men, here and other countries; we have seen our gala days and our anniversaries; we have gazed on civic and military processions; but never has it been our privilege to witness such an immense outpouring of the people as was seen upon this occasion. From every accessible point crowds came hurriedly into the city. Steamboats and steamers, public and private conveyances, each brought their quota of living freight as spectators or participants. It has been estimated that no less than 300,000 people were scattered along the route, and as a matter of course much confusion occurred at certain points of the line, yet the day passed over without any accidents.

The welcome of the city was extended to the Embassy by his Honor, the Mayor. The difficulties attendant upon interpreting our sentiments into the Japanese language were quite embarrassing, rendering the interview somewhat tromblesome. The responses on the part of the Japanese were exceedingly brief and contracted in range of thought, impressing us with the opinion that they occupy a limited elevation in the intellectual scale, or, what is more probable, they possess a vast amount of non-communicativeness.

Noted as they are for a rigid compliance to etiquette, much time was lost before the "right of way" was satisfactorily adjusted. Rank, official position and caste being properly arranged, the vast cavalcade moved on amidst the most joyous manifestations, accompanied with smiles and cheers and the waving of handkerchiefs. Whilst many of the Embassy gratefully reciprocated these assurances of welcome, the magnates of the company maintained a studied indifference to all that was passing; their rank, it seems, forbids them to acknowledge the gratulations of the people. In this respect they very much resemble the Indians of our own western wilds.

If it be true that our new friends form their opinion relative to the power and influence of a people by the grandeur and sumptuousness of their entertainment, they certainly will report favorably. The Committee having them in charge were fortunate to secure for them such princely quarters as the Continental affords.

Here the genius and skill of the artist has been most happily blended. That the Japanese admired the adornments and arrangements of this architectural triumph is not to be wondered at; but that they appreciated the compliment of thus closely confining them is a very
question. We
ssured that thirty of
prisoners as it were within
alls during their stay in this city,
bing permitted to look out of the
windows placed in their possession. The
cluisanna, however, must be attributed to
many national
xities
A celebrated
is so indispensable
to
digestions; in the absence
of such physical arguments important measures
are not unfrequently jeopardized, if not defeated.
If such be the fact,
as a people have every
assurance to
most encouraging and
satisfactory
pan; at least so far as
Continental to say
the entertainment, and of lunches
at various manufacturing establishments and
scientific receptions, affect the diplomatic barometer.

We are assured that the Japanese exhibited an astonishing partiality for the many luxuries of the season and of this particular locality, leading them to exclaim in spirit, (for they have a difficulty in expressing their sentiments in words, even in their own language,)—"Lo! we came from our distant mountain homes to see a great people and many wonderful sights, but not the half of the
riches and magnificence has been told unto us, and the cause of thy greatness has been studiously kept a secret *from us!*"

To narrate in detail the adventures of the Japanese whilst in this city would exhaust the already taxed patience of the reader, and exceed the limits allotted to us for this subject; we must, however, glance at some few of the results incident to their visit, and for which our own people are responsible.

Taking Chestnut street as our field of observation, we notice many novelties and innovations which smack of Orientalism.

Here is a window in which is usually exhibited costly, but plain goods, now decked with rainbow silks and satins; conspicuously displayed is a "real cashmere," or cashmere as it may be, with its gaudy texture of fine gold; price, four hundred dollars. As a companion for this rare and beautiful fabric, is seen a cluster diamond in massive setting, moderately valued at twelve hundred dol-

100 YEARS AGO...
The first issue/page of
THE LUTHERAN

The Cow and the Critical Hearer

A FARMER'S NEIGHBOR had been bitterly critical of the preacher and vowed that he would no longer attend church.

One day the farmer hailed him as he passed. "Mr. Bunnell, come in here! There's my cow Thankful—she can teach you theology."

"A cow teach theology! What do you mean?"

"Now see. I have just thrown her a forkful of hay. Just watch her. There, now! She has found a stick (you know sticks will get in the hay) and see how she tosses it to one side and leaves it and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side, and she goes on eating. There! She don't relish that bunch of daisies and she leaves them and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There is milk in that hay, and she knows how to get it out. But if she refused to eat and spent the time scolding about the fodder, she too would grow lean and my milk would be dried up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood silent a moment, then turned away, saying, "Neighbor, that old cow is no fool, at any rate."

—*From* THE LUTHERAN, Jan. 28, 1864

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6, 1960

THIS WEEK . . .

● WE'RE A HUNDRED YEARS OLD, as the cover indicates. That is, for a century there has been a magazine named "The Lutheran," although the present-day magazine of the United Lutheran Church didn't get started until 1919. If you think *The Lutheran* started out as a modest, timid paper, read the article beginning on *page 11*. You'll discover that some of the conflicts that agitated Lutherans then are still with us —even though some terms of reference have changed and the language of the contenders has become more diplomatic. *The Lutheran's* editor of 1860 told the subscribers that they would get "as valuable a paper as we can make" but warned them that they would not become "stockholders in the convictions of those who write for it."

● TRANSITION FROM the past to the future is illustrated by a Board of American Mission's executive telling about one of Lutheranism's most promising mission fields today (*page 16*). The "gold rush" of the 1960s to Florida has posed a set of new problems to the church.

● WE'VE READ sharp criticism and extravagant praise from oriental visitors to America. Chinese student Louis Yen summing up his experiences at Syracuse University writes candidly: "I learned to think" (*page 22*). His appraisal of western "inventiveness" provides a morale booster for western minds with an inferiority complex.

● THIS YEAR'S round of synod convention reports is almost completed but news is still being made at synodical meetings. Read this week's report from Utica, N. Y. (*page 37*) where racial segregation and the responsibility of the church as a stockholder in chain store shares became hotly debated issues and led to a request that the ULC voice protest as stockholders when discrimination is practiced.

THE CHURCH IN THE NEWS

Century mark reached

A group of Lutheran pastors in Philadelphia had ventured into the publishing field in 1860. On July 6 of that year they sent out the first issue of their biweekly news periodical, *The Lutheran* (*see cover, pages 3, 11 and 50*). In 1861 the magazine became a weekly.

The issue dated July 6, 1960, marks exactly 100 years of the regular appearance of a church news magazine bearing the name, *The Lutheran*. While the policy of the magazine has been to play down anniversaries (everybody has one every year), for the staff and for our readers this one seems to have a special meaning.

Faith healing sifted

Familiar on the American religious landscape were the "faith healers." Their operations ranged from huge revival-meeting tents in the medicine-show tradition to dignified services in swanky city churches.

Faith healing cults are a "great and grave" danger because they distort the Christian ministry, a report prepared by a special committee of the United Presbyterian Church noted. At the same time, the report warned against "limiting the power of God" in healing and said religious faith was playing a greater ro in the recovery of sick people. It warn against "sensationalism" and against e phasizing healing "out of all proporti to the other important aspects of the g pel ministry."

Christian Science was chided in t report for failure to make use of scie tific medical knowledge and because so of its "fundamental doctrines . . . cann be reconciled with truth as it comes us in Christ."

The 74-page document said spiritu healing "is not a substitute for medi care or psychological help" but is an i portant aid in treating disease or ma taining health.

Cautious approval given

There is a "healing power" that "ma fests itself through both individual he ers and intercessory prayer," accordi to findings of an independent investi tion carried on by a group of Christi laymen. The report was summarized an article in July *Redbook* by Jhan a June Robbins.

"To dismiss all faith healing as frau lent is neither a useful nor an intellig approach," the writers conclude. Th article documents activities of fake he ers that have resulted in tragedy, not that about 5,000 "traveling evangeli get the "bulk of their income as a dir result of their emphasis on faith healin It reports the case of a woman who thr away her insulin after being "cured" a revivalist, only to die two days l of acute diabetic shock.

Cures at Roman Catholic shrines, Christian Science practitioners, and healing services form an "impressi total, the writers say. Still undetermi is the question of how many are the sult of hypnotic suggestion or "cur for diseases that really did not exist.

NERS IN WASHINGTON of
ious Heritage awards were
Ruth Youngdahl Nelson,
urch Woman of the Year";
D. Elton Trueblood, "Clergy-
of the Year"; Miss Lillian
managing editor of Reli-
News Service, which gained
ward of merit for "first-class
rting"; and George Cornell,
ciated Press religion writer,
for religious journalism work.

nteers sought for AIDS

nited Lutheran Church convention
956 had approved a plan under which
ien would give a year's voluntary
to church agencies or institutions as
ciates in Deaconess Service (AIDS).
didates were to be given a three-week
ntation period, then to serve in par-
or church institutions, receiving
itenance and a small cash allowance
no salary.

rst group of AIDS was commis-
d Aug. 10, 1957. In six such groups,
vomen have served, the Deaconess
d reported this month. Ages ranged
20 to 75, but more than half were
r 30 years of age. They came from
nods. Seven were college graduates.
completing their year of service,
decided to enter the diaconate and
n found full-time employment with
h agencies or parishes.

is month the AIDS program faced
nergency. Last group of the experi-
al four-year period was to be or-
ed on Aug. 7. More than thirty
hes and agencies had requested the
es of AIDS, but only three persons
ompleted applications. Sister Louise Burroughs, who directs the AIDS program, hoped at least ten more women would join the August group. Applications, she said, should be sent promptly to the Board of Deaconess Work at 2900 Queen Lane, Philadelphia 29, Pa.

Catholics use contraceptives

Roman Catholics are forbidden by their church to use artificial means of birth control. This month the director of the National Catholic Family Life Bureau reported the "alarming, arresting and provocative finding" that many do not follow their church's orders.

Roman Catholic married couples use artificial birth control methods "in about the same measure" as their Protestant and Jewish neighbors, Monsignor Irving A. DeBlanc of Washington told the bureau's convention at San Antonio, Texas. Recent studies indicated that many Roman Catholics "follow the influence of their neighbors and do not take their cues from a divinely-inspired church," he admitted.

"Rearing children" is the primary purpose of marriage, Father De Blanc added, but the Roman Catholic Church "does

not have the cult of fertility. . . . A number of factors might lead a Catholic family to limit the number of children for the common good."

The bureau director said Roman Catholic authorities hoped to be able to show that contraception had "harmful effects" but had "no strong proof as yet." He said efforts were being made to improve the church-approved "rhythm method" of birth control.

Pole attacks church's stand

Poland's Roman Catholic hierarchy showed "complete ignorance of realities" by opposing that country's programs of legal abortion and birth control, Communist leader Wladyslaw Gomulka told a workers' convention.

"Dwindling employment for the growing number of people" was disregarded by "high dignitaries of the church who bitterly combat birth control and proclaim that Poland ought to have 80 million inhabitants," the Red leader continued. "Miraculous means of attaining tremendous production increases" would be needed to provide enough food for so great a population, he added.

Connecticut law tested

Efforts to repeal or change Connecticut's 80-year-old law banning the giving of any birth control information had twice been repulsed in the state legislature. Roman Catholic legislators and organizations had insisted on retention of the law. A similar statute is in effect in Massachusetts.

Connecticut courts turned down a plea by Dr. C. Lee Buxton and three married couples to overturn the law because it unconstitutionally deprived them of life, liberty and property. One of the plaintiffs, a 25-year-old housewife, said pregnancy in her case "would result almost inevitably in death." She had suffe partial paralysis in childbirth three ye ago. Dr. Buxton, head of Yale Medi School's Department of Obstetrics Gynecology, called the law "unreasona restraint" on his right to practice profession.

The U.S. Supreme Court had in 1 turned down a challenge to the Conn ticut law on a technicality. Last mo it accepted jurisdiction over the c which will probably be argued before court in October.

To "breathe happily"

A surprise was injected into the is surrounding the Connecticut and Ma chusetts' laws by *Ave Maria,* wee magazine of the Roman Catholic H Cross Fathers. Although Roman C olic doctrine calls contraception "c trary to both the natural law and divine positive law," the church "doe necessarily" favor statutes like the in Connecticut, the magazine's edito said.

"A law which cannot be enforced bad law. And, in our opinion, a forbidding the use of contraceptive practically unenforceable," *Ave M* continued. A Roman Catholic must recognize the rights of others and therefore "justifiably favor repeal of . . . anticontraceptive laws, or bre happily if they are declared uncons tional."

Choice of college limited

The number of Roman Catholic y attending non-Catholic colleges and versities "alarmed and grieved" A bishop Joseph E. Ritter of St. Louis. issued orders that all Roman Cath students must have his written permis to attend institutions not operated by church.

BILLY GRAHAM AT SECOND BASE IN WASHINGTON, D. C.
ngelist speaks to crowd of 15,000 from pulpit built over Griffith Stadium diamond. nkind creates moral, political, economic and spiritual problems faster than it can e them, he warned. Crusade was the second conducted by Graham in Washington.

iocesan officials said the directive was aimed at forbidding Roman Cath- s to attend non-Catholic colleges, but permission would be granted only "just and serious" reasons. Students nding such institutions would be re- ed to promise in writing, along with r parents, that they would enroll in follow the Newman Club program he secular school, or a similar pro- n endorsed by church authorities at ivate institution.

tudents and their parents "must al- s be far more concerned about nur- ng and protecting their faith than they about pursuing higher studies," Arch- op Ritter declared. He said parents students should choose Roman Cath- colleges, "where the atmosphere and hing are conducive to the proper of Christian education."

derbilt rift mending

fficials of Vanderbilt University, hville, Tenn., had refused to accept ecommendation from its Divinity ol faculty that a Negro student who been accused of leading sit-in demon- ions be readmitted. Dean J. Robert Nelson and 11 others on the 17-member faculty resigned in protest, charging that their "confidence and morale" had been shaken.

University administrators sought a compromise. They accepted Dean Nelson's resignation but expressed the hope that the others on the faculty would return. They invited the Rev. James M. Lawson, Jr., the expelled student, to complete his courses at Boston University, where he had gone when barred from Vanderbilt, and then to return to Nashville to receive his degree.

Mr. Lawson "regretfully" refused to return to Vanderbilt "under terms of a compromise reached at the expense of Dr. Nelson." Nine faculty members withdrew their resignations, saying the case had been settled but adding that the dismissal of Dean Nelson was "unjust and ungracious." Three Negro students who withdrew from the Divinity School in protest against Mr. Lawson's expulsion also returned to their studies.

Staying alive isn't enough

Keeping aged people alive by "extraordinary means" was called "morally

wrong" by an Anglican bishop. Addressing the British Medical Association Congress, Bishop Robert C. Mortimer of Exeter warned against using intravenous drip or serious and painful operations when "retarding death confers little happiness or benefit upon the patient."

Doctors must maintain life by all ordinary means, the bishop said. "Extraordinary means of preserving life should only be used where there is a reasonable hope of recovery from the disease and where some benefit or happiness is conferred upon the patient other than the mere prolongation of his bare existence. In the case of the very old whose faculties have failed or are failing, even ordinary means of preserving life have little hope of retarding the advance of senility."

Bishop Mortimer told the physicians that official Anglican Church policy was that any operation necessary to preserve the life of a mother should be performed even if it incidentally caused the loss of an unborn child.

Needs of oldsters surveyed

"Basic human problems" often become more acute in the later years of life, a survey of 2,749 persons over 65 years of age revealed. The survey, made among members of 81 Lutheran congregations in Adams, Cumberland, Franklin, Fulton and Perry counties in Pennsylvania, showed that homes would be needed by 80 persons, financial assistance by 241, part-time jobs by 44, and "friends to care for them" by 300.

Reporting results of the survey to the West Pennsylvania Conference Inner Mission Society, an agency of the Central Pennsylvania Synod, the Rev. G. Martin Ruoss of Mechanicsburg noted that spiritual and physical needs of older men and women could not be separated. People of advanced age "are exceedingly reluctant to change their familiar patte of life" and they look to their churc for help, he said. Major concerns of aged were loneliness and fear of bed illness, the survey showed.

Women and angels barred

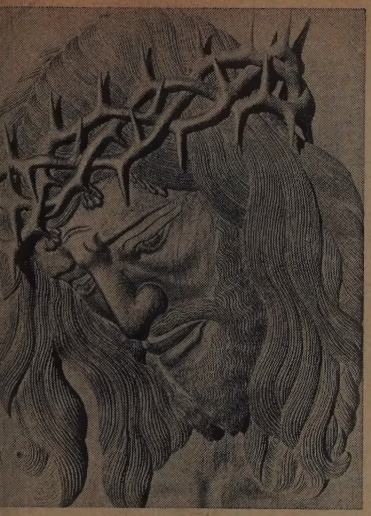
Three women had been ordained to ministry early this year by the Luthe State Church of Sweden. Women pas also serve in Denmark and in some G man Lutheran churches. A recent W Council of Churches survey found 48 denominations admit women to a ministry and nine others to a partial r istry.

It won't happen in the Roman C olic Church, the weekly *America* plained in its June 18 issue. "In teaching of the church there are t classes excluded from the valid recep of Holy Orders—angels, souls of the parted, those not baptized with wa and women," the Jesuit periodical s "Females are completely barred from priestly office."

Norway sets up new office

Women had been legally eligible ordination in the State Lutheran Chu of Norway but none had applied. month the Norwegian bishops set u plan for the employment of women church positions. The church's period *Luthersk Kirketidende* said the would "save Norway from the contro sial agitation which Sweden is exp encing as a result of its decision to ac women to the ordained ministry."

Under the plan adopted by the Co cil of Bishops, women theological g uates could be employed as sub-minis for congregational activities such as tation, Sunday school and youth w and conducting Bible study groups. dination would not be required.



"HEAD OF CHRIST"

ving from solid teakwood by Javanese or was given by Chinese Christians Java to New Zealand's Protestant ncil of Churches as goodwill gift.

resbyterians won't listen

resbyterian bodies in the U.S. and where had admitted women to the istry. Ordained by the United Presrian Church in the U.S.A. several s ago was Mrs. Lillias Hinshaw, ghter of the late John Foster Dulles. anada's Presbyterian Church had e years ago decisively turned down a posal to permit ordination of women, year the proposal came before the ch's convention at Guelph, Ontario, n—and in person. Miss Shirley Mcd, 19, a student at Bishop's College, noxville, asked to speak about ordina- of women. Miss McLeod hopes to me Canada's first female Presbyterian ster.

he 250 male delegates to the General mbly refused to let her speak. How-, Dr. Robert Lennox, head of Presbyterian College, assured Miss McLeod that she could enroll in its theological course when ready.

Women made one notable gain despite Miss McLeod's setback. Although the church does not allow women to vote or hold office at any level of church government, it named three women to its 15-member Church Council, the administrative unit which controls the church's finances.

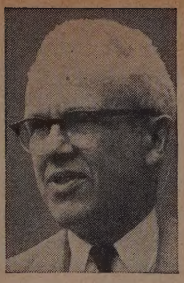
Wants more-inclusive churches

Congregations should be set up "on a theological and not a sociological base," Dr. Franklin Clark Fry told the United Lutheran Church's Board of Foreign Missions. The ULC president asserted that most congregations cater to one class or group in the community "and ignore most of the population of the town."

"The United Lutheran Church has always had trouble absorbing minorities," Dr. Fry said. "Even the smallest number of immigrants have had difficulty getting into our churches." He proposed that new congregations started at home or on foreign mission fields should be established on "sound theological principles" and not merely because "a sufficient number of people are located in a particular area."

Eighteen new missionaries sent out during the past six months have brought the number of ULC personnel serving in ten overseas mission fields to 320, Dr. Earl S. Erb, executive secretary, told the board.

The board decided to send a six-member delegation headed by Dr. Erb and Board President Ralph W. Loew to Japan in late October for a ten-day policy conference with leaders of the Japan Evangelical Lutheran Church. The Japanese church, a ULC affiliate, has 9,000 members in 66 congregations.



WASHINGTON

By ROBERT VAN DEUSEN

PERSONAL DIPLOMACY

ONE OF THE key ideas of the twentieth century has died. Woodrow Wilson attended its birth. Franklin Roosevelt, Winston Churchill, and Josef Stalin nurtured it to maturity. Nikita Khrushchev thrust the dagger into its heart. Dwight Eisenhower administered the last rites.

The idea is that of personal diplomacy, the belief that heads of state can work out solutions to international problems which are too tough for traditional diplomatic procedures. In retrospect, the built-in weaknesses of the Versailles Treaty and the profound miscalculation of Soviet intentions which marked Yalta and Potsdam would seem to have been adequate warning that top-level talks cannot solve complex problems.

In spite of this, the mirage of the summit conference dominated international relations after World War II. The fading of the "Geneva spirit" of good will after the talks there made John Foster Dulles deeply suspicious of the value of such meetings. But after his death, the urging of its allies led the U.S. to consent to one more meeting of heads of state. Khrushchev's wrecking of the conference, followed by his vicious attacks on President Eisenhower, rang the death knell.

ANOTHER PHASE of personal diplomacy still remained: official visits by heads of state to other countries. The era of good feeling ushered in by President Eisenhower's 15-nation tour of Asia, Afr and Europe last year gave new status this type of public relations.

The change of mood following collapse of the summit conference war of the risks inherent in this new te nique. President Eisenhower ignored danger signals and proceeded with pl for his trip to the Far East.

Setbacks in Asia

LAST YEAR'S popular acclaim was peated in the Philippines and Korea. the withdrawal of Japan's invitation visit there was a major setback for U.S. as well as for Eisenhower hims The scope and violence of the anti-K riots spelled serious trouble. They ra questions as to the wisdom of using Ja as the keystone of U.S. defense pl in the Pacific.

The Communists were quick to p their advantage. They shelled Quer and Matsu during Eisenhower's visit Formosa as a "gesture of contem They stirred up unrest in Okinawa w the president was there. What sta out to be a triumphal procession tur into a series of embarrassing incidents

This underscored the hard fact tha head of state is peculiarly vulnera when he is away from his own coun Symbolizing as he does the dignity honor of his nation, the leader car his country's prestige with him. W happens to him happens to his homela Troublesome minorities can change a dial welcome into abuse.

The result of the failure of perso diplomacy may be a return to less sp tacular but more effective methods. hind-the-scenes negotiations by official lesser rank, where solutions to diffi problems can be hammered out inch inch, are likely to replace summit con ences and visits by heads of state.

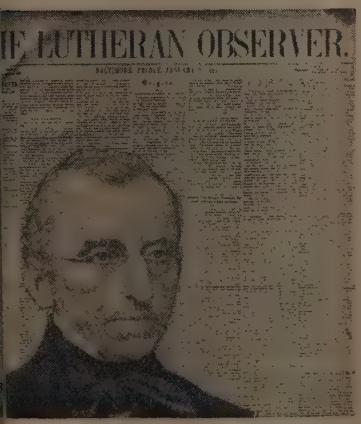
he Lutheran" is 100 years old

Church Editors Were Fighting Men

G. Elson Ruff

'The Lutheran" was born with sharp
s. "A Committee of Clergymen" in
Philadelphia area brought it into ex-
ce on July 6, 1860. They said their
azine would be "a medium of general
rmation for the interests of the whole
ch" and that "as a family sheet it
aim to exert an agreeable and re-
us home influence."

ut the actual purpose of *The Lu-
an* was to combat the influence of a
azine then 29 years old, edited by
amin Kurtz, the *Lutheran Observer*.
z had been the only American who,
that time, had energy and skill to
ish a Lutheran church paper with



Benjamin Kurtz
Revivals and an "anxious bench"

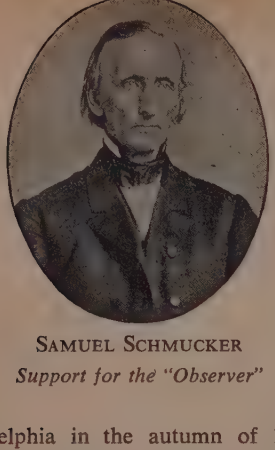
enough vitality to stay alive more than a few years.

Kurtz was an active fighter in Lutheran church quarrels of his day. He opposed formality in worship, such as ministers wearing gowns. He strongly favored revivals, including the "anxious bench" (people came down front after the preaching to discuss their problems with the minister, as in Billy Graham meetings now). Kurtz teamed up with the famous theologian, Samuel S. Schmucker, in attacking several traditional Lutheran teachings, especially doctrines regarding baptism and the Lord's Supper.

Kurtz and Schmucker, both in their 60s in 1860, were losing influence among Lutherans in America who at that time tended toward a conservative stance in doctrine and liturgy. If their opponents had been patient during the troubled Civil War decade, the split that came in the Gettysburg Seminary (it resulted in founding the Philadelphia Seminary in 1864), and the split in the General Synod in 1866 (which resulted in formation of the General Council) might not have occurred.

The break in the church organization was not patched up until 1918. At that time *The Lutheran* and the *Lutheran Observer* both became part of a merger resulting in the present-day *Lutheran*.

An unusually intelligent, highly literate 36-year-old pastor had come to



SAMUEL SCHMUCKER
Support for the "Observer"

Philadelphia in the autumn of 1859—Charles Porterfield Krauth. Like numerous prominent Lutheran pastors, he was a son of a prominent pastor, Charles Philip Krauth, professor at Gettysburg Seminary and first president of Gettysburg College. (Kurtz was a grandson of John Nicholas Kurtz, the first man ordained by the Ministerium of Pennsylvania, 1748.)

Krauth in becoming pastor of St. Mark's Church in Philadelphia immediately got into difficulty by wearing a gown. Preachers in German-language congregations of the city did wear gowns in those days, but no pastor at English-language St. Mark's had done it. The squabble didn't last long, but the *Lutheran Observer* took it up as a big thing.

Benjamin Kurtz said on Sept. 2, 1860, "the gown in itself is, perhaps, a harmless human contrivance, but as part and parcel of an obnoxious system, comprehending baptismal regeneration, the real presence [in the Lord's Supper], wearisome and monotonous liturgical services and the entire paraphernalia of high-churchism, it is to be deprecated as an additional rivet to the various fastening of the whole machinery."

UNDER SUCH circumstances "a co mittee of clergymen" began publishi *The Lutheran.* Charles Porterfield Krau did most of the work. In 1861 he signed at St. Mark's and gave full ti as editor of *The Lutheran* when it merg with *The Missionary* which William Passavant had published in Pittsbur since 1848.

The Lutheran did not begin in 1860 an entirely new publication. For f years there had been a small month magazine called *The Lutheran Ho Journal* with a gradually dwindling s scription list. This list was taken ov and the new magazine, which was p lished every two weeks, was called *Lutheran and Home Journal.* Wh Passavant brought his *Missionary* into new paper (as of Oct. 31, 1861) magazine was published weekly called *The Lutheran and Missionary* til 1881 when Passavant had begun a periodical called *The Workman*).

Four times *The Lutheran* has star with Vol. 1, No. 1—in 1860 as *The L theran and Home Journal,* in 1861 w it was *The Lutheran and Missionary* ter 1881 just *The Lutheran*), in 1 when it became "the official organ" the General Council, and in 1919 w it became the periodical of the Un Lutheran Church in America. The new beginning is scheduled for 19 The name, *The Lutheran,* has b chosen by the Joint Commission on theran Unity for the authorized publi tion of the merged church.

FRIENDS OF Benjamin Kurtz and *Observer* were worried when Cha Porterfield Krauth went into action a church paper editor. *The Observer,* s one of its co-editors, Dr. George Di "will have a powerful rival . . . and keenest, wittiest man among us as edi

THE LUTHERAN "will aim at presenting the facts and reasonings necessary to the formulation of just views on the momentous questions which now occupy the mind of the church, and the proper settlement of which will bear upon her whole future life in this Western world. Bound to no party, it will be perfectly independent, never indeed neutral, except where honesty demands a suspension of judgment, but always impartial. The readers of *The Lutheran* will start from the beginning with a clear understanding that their annual subscription entitles them to receive as valuable a paper as we can make, but does not make them stockholders in the conscience and convictions of those who write for it. . . ."

CHARLES P. KRAUTH'S EDITORIAL POLICY STATEMENT IN *The Lutheran* OF JULY 6, 1860

his satire and playful wit and im-se resources Charlie will take so h fun at the editor of a rival paper a sensitive man will scarcely be able ar it."

Charlie" lost no time in lashing *The rver* and its editor with his wit. z had complained about lengthy ies which "old school" Lutherans oyed. Krauth called attention in *Lutheran* (Oct. 19, 1860) to an rate liturgy the "new school" peo-had issued, and said "the longest . . . covering some nine octavo , is that for laying a cornerstone, his we have been informed is from uthor's [Kurtz] own pen. . . . If the rstone were laid at the beginning our enterprizing bricklayers could p a handsome addition to the wall e it came to an end."

Dec. 7 Krauth reported that Kurtz aid "he has taken 'all the wind out r sails.' He has taken all the wind something," said Krauth, "and put his reply."

Krauth replied to the Kurtz assertion that *The Lutheran* was more expensive per square inch than *The Observer* by saying (Aug. 17, 1860) that "on the supposition that we are not better than it is, we still think it would be a good policy to encourage us, on the ground that the less there is of a bad thing, the better."

Krauth called attention (Oct. 19, 1860) to a sermon preached by Kurtz, saying that "though this sermon has the general appearance of a knotty club, the reader will please believe that it is an olive branch, and give the author credit for various good intentions, of which, doubtless for sound reasons, no traces appear in the discourse itself."

This playful combat peppered every issue of the two magazines, masking a serious conflict. Krauth could claim to be the winner, since Kurtz was pushed out of his editorship of *The Observer* as of Oct. 31, 1862, and died Dec. 29, 1865.

Only the church historians have any idea what enormous service Kurtz gave in editing the first successful magazine of

the Lutheran church in America. *The Observer* survived until 1915 when it merged with *Lutheran Church Work* as the official periodical of the General Synod and thus became part of the merger resulting in the present-day *Lutheran* as of May 1, 1919.

KRAUTH GAVE readers of *The Lutheran* their money's worth for the $1.50 they paid for his paper.

Each issue began with a poem at the top of column 1, page 1. On July 6, 1860, the poem was a new translation of "A Mighty Fortress." On July 20 there was a translation of the Gustavus Adolphus hymn, "Be not dismayed, thou little flock," which was perpetuated in the *Common Service Book* as Hymn 196 until it lost its place in the *Service Book and Hymnal* to another translation (Hymn 156). It seems that Johann Altenburg wrote the hymn, not Gustavus Adolphus.

After the poem on page 1 came something from a "special contributor"—a lengthy theological or sermonic essay. In each issue of *The Lutheran* there was also much news of the church at home and overseas. There was a "family page" (which suggested in 1860 that mothers were too lenient in disciplining their children), and a page devoted to book reviews.

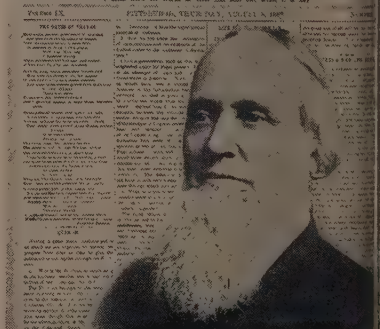
The editorial section, two or more columns each week, was the chief battlefield. Krauth had no editorial page on Nov. 19, 1863, but inserted a notice titled CONGRATULATORY, and said that "owing to the absence of the General Editor for some days at Gettysburg, the readers are spared the usual amount of editorial material."

Reason for a trip to Gettysburg was that the editor was attending the dedication of the National Cemetery, which he reported in *The Lutheran* a week later, including a lengthy analysis of Edw Everett's oration. There was no c ment on President Lincoln's speech, the text was given in full—although in the form now memorized by sch boys.

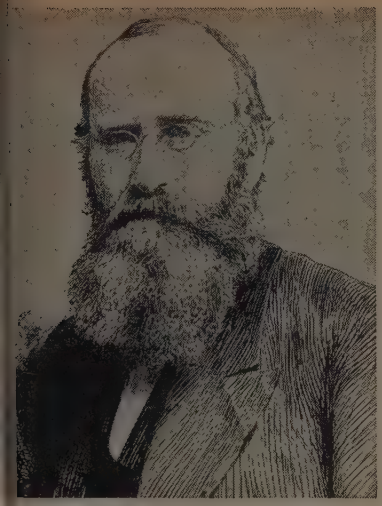
For example, Lincoln is quoted as ing that "in a larger sense we cannot d cate, we cannot consecrate, we can hallow this ground in reality. The n ber of men, living and dead, who st gled here have consecrated it far ab our poor attempts to add to its conse tion."

Krauth picked up an ironic item Gettysburg. On the bloody battlefield noticed a tattered sign: "WARNING: persons discharging any gun or o firearms on these grounds shall be fi FIFTY DOLLARS."

WHO READ the church papers in 1860s? Mostly the clergy and hard-g laity. *The Observer* started with 700 s scribers in 1831 and had 8,000 at end of the Kurtz editorship. *The Luthe* had 3,500 subscribers in 1896 and 14,(in 1919.


THE WORKMAN.

WILLIAM A. PASSAVANT
New paper by a pioneer



CHARLES PORTERFIELD KRAUTH
Number one 19th century egghead

majority of Lutherans in mid-19th
ıry America were German-speaking,
mostly farmers. If they had time for
ng they were satisfied with one of
German-language newspapers (35
being published in Pennsylvania in
). These papers gave much space
hurch news. There were numerous
nan-language church papers during
00 years beginning in 1764, when
topher Saur started *Ein geistliches*
zzien. Most of them lasted only a
ears.

e Lutheran was published from 1860
396 by a stock company entitled
Association for the Publication and
sion of Religious Periodicals in the
ran Church." It was sold to the
ral Council in 1896 for $2,500.
of the time there was hardly enough money to pay printers' bills, and very little to pay editors and writers. Henry Knauff, an organ builder in Philadelphia, managed business affairs of *The Lutheran* in the early years.

Some who subscribed for church papers were enthusiastic. D.M.K. wrote to Dr. Krauth (Nov. 26, 1863): "Dr., it takes the last dollar and a half I have to pay for *The Lutheran,* but I cannot do without it. Though all other earthly comforts must be denied, yet *The Lutheran* I must have. It is a friend sweet and dear to me, a companion I welcome with fondest delight."

KRAUTH QUIT as editor in 1867. He was then a professor at the Philadelphia Seminary and from 1868 was also professor of philosophy at the University of Pennsylvania. For 10 years he was vice provost of the university, and for a short time the acting provost. He died in 1883.

In his last *Lutheran* editorial, June 27, 1867, Krauth summed up what he thought had been accomplished. "Since *The Lutheran* was established," he wrote, "that portion of our church in which it is circulated has passed through a revolution, the greatness and importance of which it is hardly possible to estimate. Genuine Lutheranism was, at that time, hardly more than a feeble tendency. . . . Now pure Lutheranism is confessed as a power. . . ."

In commenting on the death of his ardent rival, he had kind words. "When we are gone," he wrote, "we ask of our dearest friend no more than that he shall feel as gently to our infirmities, as kindly to our virtues, as we feel to the faults and excellencies of Benjamin Kurtz."

A further historical survey of Lutheran journalism in America will be published next week.

FLORIDA:

The Boom Is On

By Merle G. Franke

As Chicago commuters funnel through the Union of Chicago-Northwestern Depot each evening in a headlong scramble toward their waiting trains, they are often reminded of Florida.

It is not the weather or the commuting that does the trick. It is the promoters who from time to time set up large displays in the depots—displays showing why those commuters should buy land or homes in Florida. Florida is promoting itself and its enviable wares in ever-enlarging areas of the "north country" today.

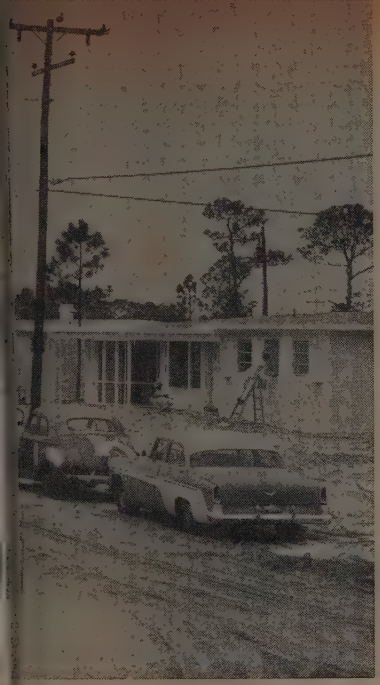
It is safe to say that fully half of the people in the United States outside of Florida have at one time or another expressed a desire to go there. Not all of them will make it. But Florida is "pulling out all the stops" to make certain that the great pilgrimage to the sunshine s does not slacken.

From all outward appearances, as as from many reliable recent studie appears that the great trek to Florid growing phenomenally. The state welcomes over eight million visitors year.

In addition each week about 4, people are moving to Florida. Of ticular interest to the Lutheran Ch is the fact that upwards of 200 of are Lutherans.

The "gold rush" is on! But it is unlike the 1849 gold rush to Californ for the "gold" of Florida, luring increasing numbers of new resident in the form of such things as sunsh water, beaches—and a good old-fashi word: "Opportunity."

Florida was once known chiefly its sunshine and beaches. It was tho



Last year the Florida Synod topped all others in membership gains. Here the Board of American Missions' secretary of English missions, Pastor Merle G. Franke, explains how the church meets the challenge of the great trek south

s a vacation land or a place of retire-
t. While the state still attracts eight
on visitors and thousands of retired
ons a year, Florida is now widely
gnized also for its industrial expan-

cksonville is fast becoming the "in-
ce capital" of the south. Industries
as chemicals, paper, and electronics
etting a rapid pace in building new
s throughout Florida. Cape Cana-
is the largest missile center in North
rica. The aircraft industry is mak-
major thrust into Florida.

om the time—more than a decade
—this stampede to Florida began, of-
s of the Florida Synod and the Board
nerican Missions have been following
efully planned strategy for mission
oping in this state.

e Lutheran church is not new to
da. The oldest Lutheran congrega-
n the state is Bethlehem Church in Lake City, reaching its 101st birthday this year. But it has been only in the last ten years that the Lutheran church has begun to grow in Florida.

In 1950 sixteen congregations made up the whole synod. At this writing there are 49 congregations, with two more scheduled to be organized before July 1. By the end of 1960 there will likely be another four new congregations brought into existence, with seven or eight additional planned for 1961.

It is a fast-moving march of missions. But it has not been easy. The question of how best to serve an increasing population was accompanied by a series of brain-shaking problems.

Missions must be planted to fit the people and circumstances of a given area. Who are the new residents of Florida? Where did they come from? These and scores of related questions had to be answered in order to formulate the best mission policy for Florida.

In some areas there are vast numbers of retired persons. This factor affects the building program of a new mission. Less space is required for Sunday church school and other youth activities.

Trailer park in Clearwater

Other areas are great tourist center here too the building program is affect More seating space must be allowed care for the large number of visitors tending church services through the wi months.

AND THE sociological structure Florida began to emerge as someth quite unique—also a factor in miss work. Sociologically it can no longer considered strictly a southern state. has become a mixture of south, no east, west and midwest; a mixture politics, religion, and way of life.

Then there has always been the portant decision of *where* the newest m sions should be organized. Obviou neither the synod nor the board could gin new congregations all over the s at once.

Yet new residents were being attrac to dozens of key spots with now-fami names — Sarasota, St. Petersburg, lando, Clearwater, Coral Gables —

Imaginative new design for modern St. Paul's Church in Sarasota

nner court, St. Mark's, Coral Gables

ld familiar areas such as Miami and t Lauderdale, West Palm Beach and tona Beach.

ECISIONS WERE MADE to enter the t strategic areas first, and then sys- atically to enter key cities and towns ughout the entire state. The coastal s were the object of intense mission k for several years—then the inland s were given increased attention. Now can run his finger along the map of ida—east and west coasts, and up enter—and find ULCA congregations ery major population center.

rhaps it sounds trite to say that the t of missions in Florida has just be- but it is hard to state it more ac- tely. Fully realizing this, the Florida d authorized the calling of a full- mission director; and on Jan. 1 of year the Rev. W. Baxter Weant be- serving in this capacity. He has

Chemical industry expands in Florida

St. Mark's, Jacksonville

St. Paul's, Tampa

stepped into a whirlwind of mission a
tivity.

Eight congregations are now in t
process of being organized; scores of oth
areas are rapidly becoming ripe for
velopment. New towns and cities
rising out of swamp lands. The Luthera
alone entering the state each year
enough to make up 16 new full-gro
congregations!

So it is not likely that the mission p
in Florida will slacken in the foreseea
future. The opposite seems true. It
probable that the synod will eventu
become a stronghold of Lutheranism
the south, and perhaps in all Amer

St. Matthew's Church and educational wing in Jacksonville

ave Courage to Get Involved

EDMUND A. STEIMLE

WE LIVE in an age of proxies. In al-st every area of life we follow the pat-n of authorizing someone else to vote us, make decisions for us, or carry our obligations for us. Increasingly are putting ourselves one step or more ay from actual involvement in deci-ns which affect us just as they affect se around us.

Consequently we are in danger of be-ning mere spectators, detached ob-vers of the passing scene, devouring ks like *The Organization Man* and *Status Seekers,* fascinated and almost notized by these mirrors held up to selves and to life around us as if we e powerless or, perhaps, unwilling to nything about it.

's not surprising, therefore, that such ases as "sticking your neck out" or ng out on a limb" have become so ular in describing anyone who de-s to let himself get involved or who ts to stand on his own convictions. tious voices urge us: "Don't be a ble maker. Be smart. Don't get in-ed; you'll only be sticking your neck ." Obviously it's a whole lot easier ve by proxy.

HOMAS THE APOSTLE was just as n of a realist. He faced the facts found them to be unpleasant. Yet nas, even though the venture looked m just as futile and hopeless as most idealistic ventures look to us today, was still willing to get involved, to "stick his neck out" and have his questions answered one way or another.

And this is all Christ asks of us. He does not say, "You must have no doubts." Rather does he say, "You must never profess a faith of which you are not absolutely sure, and you must fight your battle until you reach your certainty." But that takes the courage to get involved and stay involved. It means sticking your neck out and going out on a limb.

ALL THE DEEPEST things in life demand this kind of involvement. Christianity will continue to be what it is for so many today, a lot of tired and trite cliches until a man has the courage to stick his neck out and get involved. Even the bare words, Christ or God, will remain tired and trite cliches unless a man has the courage to go out on a limb and get involved. But to the man who has the courage of a Thomas to let himself get involved and stay involved, then the words, Christ and God, come shiningly and exhilaratingly alive.

I invite you to join the fellowship of St. Thomas, that hard-bitten, skeptical man from Missouri who, like so many young people today, always saw the dark and difficult side of life's problems, and yet had the courage to get involved in the very center of his being. As a result, he found that to be true which he dared not even hope could be true.

From a baccalaureate sermon preached by Dr. Steimle at this year's commencement at Roanoke College

A Chinese student came to an American college and sums up his experiences in four words:

I Learned to Thin

By Louis Yen

Twenty months have passed since I came to this country to study. Now as I pack my possessions to leave for Europe, a question comes to my mind: "What have I learned in this country?"

My answer is, "Very much." But if you ask me to be specific I would find it hard to answer. The things I experienced are many and complex.

As a journalism major, I learned news writing, magazine writing, editing, graphic arts, photography.

These courses don't seem very useful for my future work. I am not going to do newspaper work in America or write for American magazines. Moreover, I have been an editor and writer for Chinese magazines for a long time.

But in another sense, each course is of value to me. I can adopt the American method of writing interviews, features, obituaries, in covering speeches and meetings. I have also learned the spirit of journalism, e.g., the importance of mass communication, the freedom of the press.

I found that we Chinese, who used to emphasize the esthetic value of characters and were the first inventors of movable type, have fallen far behind in modern printing.

Besides these I have learned a most essential thing which will be beneficial to me and my future work and may change the rest of my life. I have learned to *think*. I have recognized the sign cance of ideas, imagination, originali creativity, inventiveness.

While handling my first assignment photography, the instructor said: "U more brain than hands. Show your ide feeling, imagination. I hate pictures wi out idea or purpose."

This is something I had never hea before. In Hong Kong I knew abo technical processes. My darkroom expe ence taught me how to develop pictur

Louis Yen

Ingenuity was a new word

CHINESE FARMERS AT WORK WITH WOODEN PLOW ON BARREN FIELD
"We thought new ideas were wrong"

here I have learned to be creative
artistic.
n the magazine editing course, the
k sheet given me in the first hour
: "Your project will be graded on:
inality of concept, originality of ex-
ion, professional workmanship, etc."
n article writing our professor taught
the heart of every good article is a
d idea, and the final article is simply
elaboration of this idea, made inter-
g by humanization . . . Try to hunt
inventive ideas, get new ideas from
deas . . ."
This is something." I said to myself.
one class the professor asked what
ification a good editor needs. A girl
one word: "Ingenuity." I never
this word before, but I sensed it
something belonging to creativity,
use nothing was more important than
When I went back to consult my
ish-Chinese dictionary, my guess
ed right.

LEARNED NEW THINGS every day. In
ning the front page of a newspaper,
ver and contents of a magazine, in writing articles, I learned to create.

When I first came here, I got confused on many things. I dropped several courses. I got "C" papers. My writing was poor, superficial and sketchy. Though it was partly because of my insufficiency in handling the language, the main reason was that I didn't strive for unusual ideas.

As soon as I learned the secret of creating, my progress was obvious. I began to get "A" papers. I discovered my inner potential and restored my self confidence. I began to enjoy the happiness that comes from creative thinking and writing.

The discovery and development of America is a lesson to me. How could this land become a powerful country in a few hundred years? Why was it not discovered by a Chinese or a Japanese and cultivated by Asian people? The secret is in the creative elements of Western civilization. We didn't help cultivate this land, because our philosophy and education didn't stress inventiveness.

Taoism, Buddhism, Confucianism, contain beautiful thoughts and deep phi-

losophy but they don't encourage people to think, invent, create. Our philosophy and education tell us to be content, ascetic and backward. Our people are said to be non-migratory and non-aggressive.

While I observed trees along the streets, the great variety of buildings, all kinds of machines in daily life, the numerous patterns of ladies' hats during Sunday service, I said to myself: "This is the power of creativity."

TWELVE YEARS AGO I was visiting a farmer relative of mine in a small village in China. A windmill attracted my attention. It was made in Tung Chih 3rd year (about 1860) and was still in use. The building style went back over thousands of years without any change while hundreds of new agricultural implements were invented in the U.S. in a few decades. We didn't realize the importance of inventing. We thought new ideas were wrong.

I spent my first six years of elementary education in a Chinese mission school followed by six years of high school and two years of theological training at Hankow. Later I moved to Hong Kong and studied two more years. After graduation I worked eight years as translator and editor for a Christian literature society in Hong Kong.

But I didn't learn *to think*. I was only taught to follow patterns, established ideas.

My father was a Lutheran pastor, my mother a schoolteacher. We all had Christian mission education. Why didn't they teach me to observe and think? When I was in seminary, why didn't I get this kind of instruction from our missionary professors?

When I worked in the Christian Literature Society, why wasn't I encouraged to do inventive writing instead of working as a translation machine? Did our missionary friends not know that we a badly in need of indigenous Christia literature?

I should not complain of my Christia education because Chinese traditio played a great part in it. Confucius sai "People are allowed to do but not allowe to know," and an ancient proverb say "A woman with virtue is a woman wit out talent."

These thoughts are outmoded but the influence is still being felt. When peop are not allowed to think freely, the spi of creativity is buried.

When I came to this country, I re a book which described the first immigr tion of Chinese to this country ar quoted a report to Congress describi the immigrants as "capable workers a diligent but rather lacking in creati ability."

ARE THE CHINESE really lacking t power of creativity? Certainly not. Tho sands of Chinese students and hundre of Chinese professors in America c prove this.

Lee Chung Tao, professor of physi at Princeton University, second younge Nobel laureate, has said that he has nev found the time for hobbies, since f him "thinking is a continuous process He regards thinking as a full-time job.

When I was in Hong Kong, a frie of mine completed a three-year stu course in the United States. When returned, he was changed. "You ha learned quite a lot," I told him. "Wh do you think of your life before you we abroad?"

Using a Chinese idiom he said, "I w a log. I felt I was sleeping in a dru but now I am enlightened."

I have had the same experience. T years of study in America have open my eyes. I have learned to think.

FIVE MAKE A FAMILY

Bon Voyage

WE'RE OFF for our vacation this week Dan and I. "All by yourselves?" That's question we heard on all sides at urch.

"What's wrong about a vacation for ?" Dan asked as we drove home. ou'd think we were committing a sin."

"Maybe they're envious," I said, set- g back and sighing happily at the ught of a week with Dan. "Not all bands and wives enjoy one another's npany as much as you and I do."

"You'll have several days of me. Think can take it?" I nodded, and Dan tinued. "Maybe they *are* envious. It's every wife who can foist off three dren and their appetites on friends."

I didn't foist them off. I used strat- ."

And started your maneuvers early."

You're unfair. I didn't have to ma- ver. I dropped hints on receptive nd. You *know* Regina Kent begged ake Sue last year when we went away. ew weeks ago I mentioned our vaca- plans. At once she asked me if the dren were going, or did I want a e for Sue."

DAN LAUGHED as he turned into our t. "And, of course, Mr. and Mrs. ner suggested themselves that Karen e to them, since Timothy will be liv- with them for the summer vacation."

e were in our driveway now and ran across the lawn. "Did you see or Hanson? Did he have a baseball "

"Not as he preached the sermon," Dan said slowly, as if trying to remember.

"Oh . . ." Exasperated cry from Pete. "I mean . . . he was supposed to give you an extra bat. I'm taking it to camp."

"Oh . . . is that what the bat is for?" I asked. "It's in the back seat."

"You're dense," Pete said and patted my shoulder fondly. "I'm ready," he announced. He pointed to the porch and to the duffle bag with his gear for two weeks at Scout camp.

"Do you have any extra money, in case of emergency?" Dan asked. We knew Pete had used his allowance and some gift money to add to the amount each Scout withdrew from their troop treasury.

"Mr. Wagner paid me for washing his car, and I mowed the Caspers' lawn. That's enough. We won't be any place to spend money."

"I think you'd better have a bit more," Dan said. "We're proud that you managed to pay for the camp session yourself. This is a going-away present."

"IS EVERYONE else ready?" I asked. We were having a stand-up lunch in the kitchen to eat up the perishable foods.

"Yeah. Karen's already had Tim carting her stuff over to the Wagners'. You'd think she were staying a year. She cleaned out her closet."

"Karen has to think of Timothy," Dan said.

"Silly Sis," Pete remarked. "But Tim's all right. He says he'll join our baseball

group. He'll be a coach since he's so much older."

"Mother!" A screech from upstairs.

"Yes, Sue?"

"I can't find my plaid shorts."

"In the laundry hamper," I said, coming into the hall. "If you think you must take them, ask Mrs. Kent if you can wash them at her house. Remember — you must help Mrs. Kent all you can."

KAREN HAD the food on the kitchen counter. Each made his favorite sandwich. "Have I remembered everything I'll need?" Karen asked herself and us.

"You have the key," I reminded her. "You can always come back."

"But I want to pretend I'm on a vacation too," Karen said. "I've taken *absolutely everything* I'll need. I'm going to forget this house and move into the Wagners'."

"I hope they gave you the bedroom with *two* closets," Pete said.

"Jealous!" Karen informed the air. "I'll put the kitchen in order, Mother."

"Thanks, Karen." I carried my plate to the sink. "Dan—man of the house—you see that everything's turned off, closed, locked."

A CAR turned into our drive. "Mom, she's got another new car!" Sue shouted as she ran to welcome Regina Kent.

A few minutes later, Sue and Mrs. Kent were off in a flurry of goodbyes, last messages, reminders. I was glad for the excitement and laughter, because Sue is still young enough to dissolve in tears at parting from us for more than a day.

Karen went back to the kitchen. Dan locked the garage and tipped the lawn chairs against the side of the house. I went upstairs and shut the suitcases.

DAN CAME UP, looked at the windows, made sure all the bathroom taps were closed. As he looked into our room, he said, "There's so much work to getti the children organized and off that haven't done my packing."

"Too late now," I said, snapping lock on his case. "I did it for you."

"I'll have you to blame if I can't fi my Hawaiian shirt."

"It's there. But I might not let y wear it."

"If you can wear that sundress I s in the closet, I can wear my shirt!"

Timothy was waiting when Dan a I came down. "Have a good wee Timothy said.

"Goodbye, Mother . . . Daddy . Karen kissed each of us. "Have a w derful time. I know I will." She a Tim headed toward the Wagners' hou

"It sure takes you a long time to ganize," Pete said. He was sitting in car, his duffle bag beside him. "I'm s posed to check in at camp at three o'cl and we have to pick up my tentmate."

BY THREE we deposited Pete and tentmate at camp. They forgot to goodbye in their eagerness to explore.

Dan breathed deeply as we left camp. "Alone at last. I love them, all parents and children need a vacat from one another. Where are we go on our vacation, Connie?"

"That's one thing I forgot to pl We're heading toward the lake. I had let the Kents and Wagners and Pe camp know, so they could reach us emergency."

"Let's amble. Stop where we plea Suit you?"

"Ummm. Let's start by having enormous malted at that drive-in. I v so excited I scarcely ate lunch."

When the carhop returned with malteds, Dan passed me my contai and then raised his high. "Here's to vacation!"

"Bon voyage!" I responded.

"Because I was nervous and irritable, my doctor started me on Postum!"

"You know how it is when you're nervous—the slightest thing made me drop whatever I was holding. That made me even more nervous and irritable.

"The family finally got me to the doctor. He said maybe I'd been drinking too much coffee because the caffein in coffee upsets some people sometimes. He suggested I try Postum; it's 100% caffein-free, can't make you nervous—or keep you awake at night.

"I followed his advice and, you know, he was right. But one thing he forgot to tell me, just how good Postum is! Why don't you try Postum, too?"

Postum is 100% coffee-free

A product of General Foods

SYMBOLS AND LIFE

I CAN'T HELP but feel a surge of emotion whenever I contemplate the flag of my country. Apart from the history of the U.S., the memories of World War II are still fresh in my mind.

I think of my own brother and others like him who died in the service of the nation. So, whether it's at the head of a parade, atop a lofty pinnacle, in the noisy confusion of a cub scout meeting, the flag makes me straighten up just a bit and I say with sincerity, "I pledge allegiance to the flag . . ."

Symbols have importance for us today. Actually, that's putting it mildly. You can hardly live without symbols. Perhaps it would be well to pause for a moment to say that theologians and others like to make a distinction between the word "sign" and the word "symbol." A *sign* is that which points to what it represents. When I see a yellow-and-black curved arrow stamped on a sheet of metal, posted along the road, I know it means we are coming to a curve.

A SYMBOL, on the other hand, not only points to that which it represents, but in a deeper sense involves me in its purpose. The smell of raw sauerkraut is more than a sign of dinner being prepared. For me it holds up the picture of two small boys sneaking into a cold cellar on a hot summer day to dip their fingers into the succulent sop, sitting back in bliss to savor each tasty morsel.

Perhaps it will be objected that this is too simple, but I don't think it can be denied that whereas *sign* is more of an intellectual device, *symbol* catches one up in what it represents. Of course it hardly need be said that what follows is concerned with more than "Chi Rhos" and "Alphas and Omegas."

I was trying to make this distinction as I digested the banquet address of Dr. Martin Marty at the recent conference of the Lutheran Society for Worship, Music, and the Arts. Last week I reported certain of the highlights, to me at least, of his address. Now I endeavor to step out from the path he marked out for us.

DR. MARTY said that the tendency today, particularly among Lutherans, is to reduce the faith to formulae. Pointing to the sort of thing which characterizes the religious expression of what we might call the "Southern Baptist" or "Billy Graham pattern" he said that all too often this is the kind of thing which is regarded as "proper" in certain Lutheran circles.

To illustrate his point he referred to a church where, across each of the beams supporting the roof, verses of the scriptures were written in blazing letters. Then, lest anyone fail to recall the source, there was the appropriate citation of chapter and verse. Even the clock on the tower was not without its "proof text," for in addition to the customary numerals and hands, were the ominous words, "Night Cometh."

I myself cannot help but wonder if this kind of religion, which sprouts all of the cliches—"Brother, have you seen the light?"—doesn't frighten more people than it attracts.

SOMEONE TOLD ME recently of a fellow who spent a day with a friend flying kites. This fellow was not a Christian.

it his friend was the kind I've been lking about. It disturbed this fellow at he couldn't get his kite to fly, par-:ularly because his friend's kite danced rough the air merrily bearing the gend: "Jesus saves."

Some people will reply: "But isn't this e way conversation went with the ostles?" That's probably true, but we ust not forget that religion was much ore a part of the culture of that day an it is today. And it is for this reason at the symbols we use must so effec-ely permeate the life of a person that comes to recognize that the gospel not something to which only one seg-nt of his time and activity demands edience. True religion is not a Sunday rning activity. It is a universal obe-nce.

Our symbols must speak and act so as involve men in the totality of their es. We cannot be content to make of ristianity a series of propositions ich one ponders from the age of the son to the grave. Nor can we admit t it is a succession of noble acts, no tter how high their motive.

At the heart of the matter is Marty's in point, that revelation is bound to tain times, places, cities, races, sources, persons. If the wine in the Lord's per, for example, is the *symbol* we derstand it to be, then there ought to a significance in the way in which s used, both within the sacramental and in the manner in which that ich remains is disposed of. It is not ugh to say that "the presence of the d is the important thing" and then ore the symbol.

The same is true of the church building its furnishings, the rites and music, ceremonies, gestures, vestments, and the forms we use in worship. It is ally true of what we do and how we do it beyond the doors of our parish churches. If I doff my hat to the flag, if I bend my knee during the liturgy, then with the same purposeful meaning I ought also bend my back and put my hand to the service of my fellowman in all my walks through life.

PERHAPS THIS is the greatest step and the one in which all of us need greater understanding. It will not do to be content with the symbols of theological investigation or liturgical and ceremonial practice, unless we allow the grace of God to move us to the same conscientious dedication in life.

Perhaps the first step to that goal is to become serious about the symbols of worship. It does make a difference what we do in church. Something is happening there and I should be present. To be sure, it is there that one encounters God, and is fired by his Word through sermon and sacrament. Yet I must respond. Every day, every hour, every minute of the week past is wrapped up in the words and action of my worship. This is my offering and it is the symbol of my life. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Disfigurement

QUESTION: I am sixteen years old, and I don't know what to do. When I was a little girl it was not so bad because I got used to the kids in the block making fun of me. Now, however, I would like to have boy friends, like the other girls,

and go out on Saturday nights. But no boy will take me out because I was born without a nose, even though I am a good dancer, have a nice shape, and my father buys me pretty clothes.

I sit and look at myself and cry. I have a big hole in the middle of my face that scares people, even myself, so I can't blame the boys for not wanting to take me out. My mother cries terribly when she looks at me.

What did I do to deserve such a terrible fate? I was born this way. When I ask my father, he says he doesn't know, but that maybe I did something in the other world and am now being punished for my sins. Ought I to take my life? Can Christ help?

REPLY: You are not being punished for anything you did. As far as anyone knows, none of us had a life in any other world before this one. Many people are born with various defects because something goes wrong in the highly complex process of gestation. Your handicap could be due to a defect in that part of a gene which accounts for nose-formation. Some people are born without a hand, foot, hair, vision, hearing, or ability to use various parts of the body. You could be much worse off.

No, you should not take your life. You are here for a worthy purpose, and God will help you work it out. Recognize that life is sacred, and that you can accomplish much despite any handicap. Think of Helen Keller's deafness and blindness, Pasteur's paralysis, Edison's deafness, Milton's blindness, and the confinement of many people to a wheel-chair. Ask God, for Christ's sake, to help you view life as a whole and to regard the handicap as of relatively small importance. You may or may not marry or find romance —many live their lives alone—bu some have accomplished much mor than those who have not suffered di appointment.

There is still another hopeful sid to your problem. Physicians inform me that it is possible that your faci appearance may be greatly improved— perhaps even an approach to norma —by means of plastic surgery. You city has fine facilities for such surgery It may be complicated and may tak some time. Talk it over with you own family physician—he can advis you as to the next steps. Your futur will probably be much better than yo have imagined.

Economizing

QUESTION: Through events beyond h control my husband has been placed i a job with decidedly lower wages tha previously. This will mean cutting e penses all along the line—perhaps for long time. My problem is the childre How can we get them to understand th need to reduce spending?

REPLY: Experience has shown th it is probably easier for children t make such an adjustment than f adults. The kind of relationships whic have been built up previously w make a difference. If there has bee free communication, fair-dealing, an candor you can explain what has ha pened, the necessity of doing thin differently, and the need of spendi less. As a rule, when children unde stand they are ready to co-operate, an even to make suggestions and to volu teer sacrifices. If they have been taug Christian ideals, have seen genero examples in their parents, and ha had the benefit of church school, the response is likely to be quite adequat

CHRISTIANS IN THE COLD WAR

International Conflict in the Twentieth Century: A Christian View. By Herbert Butterfield. Harper. 123 pages. $3.

This book by an eminent British historian and churchman is the second in a projected series under the general theme, "Religious Perspectives." The editor's introduction describes the purpose of the series as being that of exploring the most urgent questions of human existence from a standpoint which will give full weight to the content and symbols of religious experience. Or, put negatively, the planned volumes will attempt "to show the fallacy of the apparent irrelevance of God in history."

Prof. Herbert Butterfield's contribution achieves these ends in an era of contemporary life which commands the concern of every thoughtful person. At a time when cold war conflicts are apt to heat emotions and prejudices to a point where intelligent analysis of international issues becomes almost impossible, this brief book can help restore a measure of sanity and balance to our thinking.

The author's stance as a Christian is manifest, not in any resort to the language of piety but in his sure grasp of the meaning of love, justice, power, law, and freedom in the affairs of nations. His discipline as a historian is evident in his skillful focusing of light from past moments in human story on the present crisis. All of this is done in a style which is at once graceful, lucid, and charged with a sense of personal involvement in the tensions of our day.

The opening chapter, dealing with the question of morality in international conduct, probes the persisting tendency of every nation to adopt an attitude of self-righteous moralism which refuses to weigh its own behavior in the same scale of judgment it employs for its competitors and enemies. Later chapters plea for the application of more effective tools of analysis to the realities of political and economic life and remind us of the considerable importance of fear as a factor driving men to war.

This latter point is in sharp contradiction to a prevailing opinion which views the current "balance of terror" as the major deterrent to war. Without espousing a shallow optimism, the author points hopefully to the possibility of the presently competing powers achieving a détente. A final chapter warns the church against seeking security by an alignment with world powers dedicated to preserving the *status quo* and calls for a Christianity sensitive and responsive to the ethical imperatives which call out of the struggles of men to achieve dignity and freedom in an age of evolutionary change.

This book does not deal gently with the cherished prejudices of a narrow patriotism. It suggests paths out of the present impasse in international politics which will not be acceptable to many. However, a careful reading of it will open up a rewarding encounter with an honest and acute mind, thoroughly informed by the resources and insights of Christian faith, wrestling with a life or death question involving us all.

HERMAN G. STUEMPFLE
New York City

INSIDE SOUTH AFRICA STORY

Dark Pilgrim. By Frans Venter. Muhlenberg. 255 pages. $3.50.

As a novel, *Dark Pilgrim* is suspenseful and often moving. Kolisile, an African native, leaves his home and family in the *veld* country to find work in a South African mining town. His wonder at the city and its alien ways blinds him to its dangers. Soon he is trapped in it, enmeshed in its explosive racial tensions, and at one point fiercely torn by a savage dog set upon him by a white woman.

He is lured into the African underworld by his dissolute brother, brainwashed by racist hate-peddlers, and caught in a collapsing mine-shaft. The story is sensitively told, and its pathos and hope, its tragedy and

high adventure make it exciting and absorbing reading.

It is significant that *Dark Pilgrim* was written by a South African of Dutch ancestry. Newspaper readers of today instinctively think of these "Afrikaners" as of the same stripe as the militant white-supremacist John Casper. This book shatters that image, for Kolisile is pictured above all, as a human being. That this is a big step for many white residents of Africa to take is indicated by the initial reluctance of the African white publishers to release the book. It is, then, a significant novel.

But as a "novel about the tragic race problem in South Africa," it must be taken with several very large grains of salt. It has "received the highest praise of the South African press," and this may well stand as a warning to Americans. The warning is justified, for the whites are presented almost entirely as heroes and plaster saints who take care of the poor, benighted blacks. The woman with the dog behaves as she does only because black hoodlums killed her husband and therefore she was terrified of Kolisile. The whites are heroes. Throughout the book the blacks lie, steal, cheat, kill and commit adultery. Just because Kolisile is treated as a human being must not blind the reader to a very unbalanced picture of the two races.

None of the real problems of colonial tyranny are really touched; it is obvious, for instance, that Kolisile goes to the city not because "fate compels him to" but because the preserve allotted to him simply will not raise enough to feed his family. And though Kolisile is treated as a human being, his race is treated as hopelessly inferior. Nearly all the racial tension is indicated as being the fault of the blacks who "don't know what's good for them."

Kolisile finally goes back to the hinterlands. But really, it is too late to end a novel "on racial tensions" by sending the negroes back into the jungle.

It is an exciting book, but the reader must use his head. GILBERT DOAN

Philadelphia

PREACHER AS PROPHET

The Watchman. By C. Edward Hopkin Thomas Y. Crowell Company. 117 pages. $2.95

The author declares that the "purpose o this book is to encourage and abet the min ister to greater effectiveness in his role a watchman," that is, in his exercise of th "prophetic function of warning peopl against destructive currents of thought i their environment."

He divides the book in two sections: 1 "Means and Methods" which treats (a) th watchman from the facet of "need for prepa ration," (b) the nature of the preparation as grounded in the dominical "requirement of love and truth," (c) under the term "Guideposts," some hazards to avoid and goals to seek in the implementation of the clergyman's role, and (d) the value of the ology in its historical perspective in assisting the watchman to determine his role as so cially relevant without compromise or dis tortion of the gospel.

In the second section, "The Environment," the author seeks to identify in the contem porary scene the destructive currents to which the watchman must raise the voice of prophetic warning, e.g., false optimism, hu manism, materialism, unbelief, the habit of dissent, and the lost sense of holiness.

His prescription for the prophetic counter thrust is grounded in the Word of God who acts creatively and redemptively in history through his people who have their being in him. Though this is a book with a poten tially helpful purpose, its intent is not quite realized. In my judgment, it is to the role of the watchman what the road map is to the journey: it hints at a road to travel with some cataloguing of landmarks, but without the qualitative description of what will be found along the way.

Seattle ALFRED STONE

Stumbling Block. By Douglas Jackson. Ab ingdon. 128 pages. $.75.

Factual analysis of the drinking problem with a chapter on the history of attitudes the churches have taken toward this problem in times past.

FFICIAL NOTICE

As required by the By-laws of The United heran Church in America, Section V(c), les Governing Nominations, the follow- list of elective agency vacancies, to be d at the Oct. 13-20, 1960, Convention the Church, is published.

Any delegate, clerical or lay, may pro- e in writing to the ULCA Secretary's ce, 231 Madison Avenue, New York 16, w York, the names of individuals eligible election, for the consideration of the nmittee on Nominations. The proposer ll clearly indicate, with each name sub- ted, the vacancy for which he submits the ne. Blanks for use in forwarding nomi- ons will be mailed to delegates by the retary of the Church on or before July 1960.

The By-laws provide further that no sug- ion shall be entertained by the Commit- on Nominations if received at the ULCA retary's Office later than noon of the ieth day (Sunday, Aug. 14, 1960) pre- ing the opening day of the Convention.

Any board or other elective agency may submit to the Secretary of the Church many names for its vacancies as it cares suggest for consideration by the Com- ee on Nominations, provided they reach office of the Secretary of the Church later than noon, Aug. 14, 1960.

Names of present members of elective ncies should not be submitted unless the ns of such members expire in 1960 (see 0 ULCA Year Book, pages 44-50). This tation does *not* apply to nominations to Executive Board or to the Executive nmittee of the Lutheran Laymen's Move- t for Stewardship.

fter "giving suitable consideration to the es suggested" by delegates, boards, and r elective agencies, the Convention's nmittee on Nominations will select two inees for each vacancy in an elective ncy. These selections will be published The Lutheran early in September.

n the official list of nominees submitted to the Convention by the Committee on Nominations, and on the Convention ballots, a printed signal will show whether or not the source of the nomination suggestion was the agency concerned.

Immediately following the submission to the Convention of the official report of the Committee on Nominations, opportunity will be given for making additional nominations from the floor.

ELECTIVE AGENCIES — VACANCIES TO BE FILLED AT 1960 CONVENTION OF THE CHURCH

Note: Where an asterisk (*) occurs in front of a name, it indicates that the person so

OFFICIAL NOTICE
Of the 22nd Biennial Convention of The United Lutheran Church in America

Notice is hereby given that the 22nd Biennial Convention of The United Lutheran Church in America will be held in Atlantic City, New Jersey, Oct. 13-20, 1960.

The opening service, including the Holy Communion, will be held on Thursday, Oct. 13, 1960, in the Assembly Hall (second floor) of the Atlantic City Auditorium, the Boardwalk between Georgia and Mississippi Avenues, Atlantic City, New Jersey, beginning at 10 A.M., Eastern Standard Time.

Business sessions of the convention will be held at the Assembly Hall (second floor) of the Atlantic City Auditorium, the Boardwalk between Georgia and Mississippi Avenues, beginning at 2 P.M. (EST) on Thursday, Oct. 13, 1960.

Registration of delegates will start at 2 P.M. on Wednesday, Oct. 12, 1960, in the right wing of the main entrance foyer of the Atlantic City auditorium.

F. Eppling Reinartz, *Secretary*

VACANCIES TO BE FILLED . . .

designated has served a second term and is *ineligible* for re-election to that particular board, commission or committee.

EXECUTIVE BOARD

(Term 4 years)

Clerical

Term expiring 1960

Baughman, Rev. Harry F. ..... CP
Gettysburg Seminary, Gettysburg, Pa.
Cooper, Rev. Charles M. ..... PM
2900 Queen Lane, Philadelphia 29, Pa.
Foelsch, Rev. Charles B. ..... PS
2750 Marin Ave., Berkeley 8, Calif.
Rilling, Rev. John W. ..... O
1727 Briarwood Ter., Springfield, Ohio
*Tabor, Rev. L. Ralph ..... Md
3807 N. Charles St., Baltimore 18, Md.

Lay

Term expiring 1960

Baker, Mrs. C. W., Jr. ..... Pg
470 Marian Ave., Springdale, Pa.
Cooper, Prentice, Shelbyville, Tenn. ..... KT
*Dash, G. Allan, Jr. ..... PM
1520 Lewis Tower, 15th and Locust Sts., Philadelphia 2, Pa.
Gladfelter, Millard E. ..... PM
Temple University, Philadelphia 22, Pa.
Henninger, Hon. James F. ..... PM
457 Hamilton St., Allentown, Pa.

To be elected at 1960 convention
For the term expiring in 1964—
5 clerical and 5 lay members

COURT OF ADJUDICATION AND INTERPRETATION

Clerical

Term expiring 1960

Bagger, Rev. Henry H. ..... PM
Luth. Theol. Seminary, Germantown Ave. at Allen La., Philadelphia, Pa.
Kinard, Rev. Karl W. ..... SC
1003 Richmond St., Columbia, S. C.

Lay

Term expiring 1960

Rhoads, Paul H. ..... CP
101 State St. Bldg., Harrisburg, Pa.

To be appointed by the President of the Church "for a term of 6 years each, subje to confirmation by the Convention"

For the term expiring 1966—
2 clerical and 1 lay member

BOARD OF AMERICAN MISSIONS

(Term 6 years)

Clerical

Term expiring 1960

*Anderson, Rev. R. Homer .....
2052 Memorial Ave., Roanoke 15, Va.
Cauble, Rev. John L. .....
3825 Helen Ave., S.E., Salem, Ore.
*Kahlenberg, Rev. Henry V. .....
2347 Woodlawn Circle W., St. Petersburg, Fla.
Lotz, Rev. Albert W. .....
49 Queen St. N., Kitchener, Ont., Canada

Lay

Term expiring 1960

*Eggerstedt, Fred C. .....
231 Madison Ave., New York 16, N. Y.
List, Erwin H. .....
231 S. LaSalle St., Chicago 4, Ill.
*Loa, J. Arndt .....
718 Island Park Dr., Ottawa, Ont., Canada

To be elected at 1960 convention
For the term expiring 1966—
4 clerical and 3 lay members

BOARD OF FOREIGN MISSIONS

(Term 6 years)

Clerical

Term expiring 1960

Flack, Rev. Elmer E. .....
Leamer Hall, Hamma Divinity School, Springfield, Ohio
Knudten, Rev. Edwin H. .....
235 E. Hanover St., Trenton 8, N. J.
*Loew, Rev. Ralph W. .....
1080 Main St., Buffalo 9, N. Y.
Steele, Rev. Clyde G. .....
2545 Monroe, Toledo 2, Ohio

Lay

Term expiring 1960

Bly, Chauncey G. .....
Pathology Dept., Duke Univ., Durham, N.
*Frye, Glenn R. .....
535 N. Center St., Hickory, N. C.

ost, George S. .....Md
Baltimore Life Bldg., Charles and
Saratoga Sts., Baltimore 1, Md.

To be elected at 1960 convention
For the term expiring in 1966—
4 clerical and 3 lay members

BOARD OF SOCIAL MISSIONS

(Term 6 years)

Clerical

Term expiring 1960

oldt, Rev. Fredrick D. .....CS
433 E. Military, Fremont, Neb.
romer, Rev. Voigt R. .....NC
Lenoir Rhyne College, Hickory, N. C.
cCreary, Rev. George B. .....Nw
2310 Stevens Ave., S., Minneapolis 4, Minn.
tump, Rev. John P. .....PM
Luth. Theol. Sem., Germantown Ave.
at Allen La., Phila. 19, Pa.

Lay

Term expiring 1960

ye, C. K. .....O
535 Russell Rd., Mansfield, Ohio
edcay, Luther H. .....CP
Isle of Que, Selinsgrove, Pa.
acancy

To be elected at 1960 convention
For the term expiring in 1966—
4 clerical and 3 lay members

BOARD OF DEACONESS WORK

(Term 6 years)

Clerical

Term expiring 1960

ll, Rev. Alvin E. .....O
1601 Circular Rd., Toledo 14, Ohio
orn, Rev. Henry E. .....NY
338 Harvard St., Cambridge, Mass.
otter, Rev. Alton M. .....Nw
122 W. Franklin Ave., Minneapolis 4, Minn.

Lay

Term expiring 1960

erzel, Mrs. Frank B. .....Pg
813 Washington Ave., Monaca, Pa.
ess, H. Ober .....PM
221 Joseph St., Norristown, Pa.

To be elected at 1960 convention
For the term expiring in 1966—
3 clerical and 2 lay members

BOARD OF HIGHER EDUCATION

(Term 6 years)

Clerical

Term expiring 1960

Farb, Rev. Robert Carl .....Fl
513 Francis Blvd., Lakeland, Fla.
Koons, Rev. Robert W. .....CP
237 Springs Ave., Gettysburg, Pa.
*Rahn, Rev. Earl F. .....PM
2900 Queen Lane, Philadelphia 29, Pa.
Wetzler, Rev. Paul L. .....Nw
610 W. 28th St., Minneapolis 8, Minn.

Lay

Term expiring 1960

*Albers, C. C., College of Pharmacy, ...TL
Univ. of Texas, Austin 12, Tex.
*Fisher, H. A. .....NC
Rt. 1. Gibsonville, N. C.
*Nelson, Erland .....SC
1921 York Dr., Columbia, S. C.

To be elected at 1960 convention
For the term expiring in 1966—
4 clerical and 3 lay members

BOARD OF PARISH EDUCATION

(Term 6 years)

Clerical

Term expiring 1960

*Conrad, Rev. Arnold L. .....Cn
62 King St. N., Waterloo, Ontario, Canada
Efird, Rev. Frank K. .....NC
309 W. Marsh St., Salisbury, N. C.
Mauney, Rev. J. Luther .....Va
317 Washington Ave., S.W., Roanoke, Va.
*Schlenker, Rev. Luther F. .....PM
2900 Queen Lane, Philadelphia 29, Pa.

Lay

Term expiring 1960

Bracher, Mrs. Edwin .....Pf
9716 Mary Ave., N.W., Seattle 7, Wash.
Hultquist, Paul F. .....RM
855 Iris Ave., Boulder, Colo.
Vacancy

To be elected at 1960 convention
For the term expiring in 1966—
4 clerical and 3 lay members

(*Continued on page 36*)

VACANCIES TO BE FILLED . . .

BOARD OF PENSIONS

(Term 6 years)

Term expiring 1960—2 clerical and 3 lay members. Of these 3 lay members 1 is to be elected by the convention, 2 are to be elected by the Executive Board (see ULCA Constitution, ARTICLE XIII, Section 2)

Clerical

Term expiring 1960

Beil, Rev. Alfred J. ..... Ia
6716 Del Matro Ave., Des Moines 11, Ia.
*Brandt, Rev. F. William ..... CP
2801 4th Ave., Altoona, Pa.

Lay

Term expiring 1960

Cousins, Windsor F. ..... PM
615 W. Upsal St., Philadelphia 19, Pa.
Myers, Robert J. ..... Md
9610 Wire Ave., Silver Spring, Md.
Spong, Harper W. ..... CP
Dauphin-Deposit Trust Co., Harrisburg, Pa.

To be elected at 1960 convention
For the term expiring in 1966—
2 clerical and 1 lay member

BOARD OF PUBLICATION

(Term 6 years)

Clerical

Term expiring 1960

*Traver, Rev. Amos J. ..... O
954 Woodlawn Ave., Springfield, Ohio
Warfield, Rev. Paul T. ..... NJ
152 Maple Shade Ave., Trenton, N. J.
*Weng, Rev. Armin G. Il
1644 S. 11th Ave., Maywood, Ill.

Lay

Term expiring 1960

Harman, H. Odelle, Lexington, S. C. ..... SC
Jacobs, Charles S., Esq. ..... PM
1035 Land Title Bldg., Philadelphia 10, Pa.
*Langsam, Walter C. ..... O
Univ. of Cincinnati, Cincinnati 21, Ohio
*Rahn, August H. ..... Id
8106 Hohman Ave., Munster, Ind.

To be elected at 1960 convention
For the term expiring in 1966—
3 clerical and 4 lay members

COMMITTEE ON CHURCH PAPERS

(Term 6 years)

Clerical

Term expiring 1960

Allbeck, Rev. Willard D. C
19 E. Cecil St., Springfield, Ohio
*Hoh, Rev. Ernest J. ..... CP
546 W. Walnut St., Lancaster, Pa.

Lay

Term expiring 1960

Forsythe, Donald I
Hancock County Journal, Carthage, Ill.

To be elected at 1960 convention
For the term expiring in 1966—
2 clerical and 1 lay member

EXECUTIVE COMMITTEE OF THE LUTHERAN LAYMEN'S MOVEMENT FOR STEWARDSHIP

(Term 2 years)

Term expiring 1960

The constitutional restriction that "No person shall be a member of more than one board at one and the same time" does not apply to the LLM.

Baumer, Erwin G. ..... GA
309 Blackland Rd., N.W., Atlanta, Ga.
Bly, Chauncey G. ..... NC
Pathology Dept., Duke Univ., Durham, N. C.
Breneman, LeRoy B. C
518 Fulton Bank Bldg., Lancaster, Pa.
Carter, Robert E. ..... Md
209 Ridgemede Rd., Baltimore 10, Md.
Dare, Carl M. C
221 Pandora Crescent, Kitchener, Ont., Can.
Esser, Jacob R. ..... PM
College Hill, Kutztown, Pa.
Hagey, Walter R. ..... PM
605 E. Main St., Lansdale, Pa.
Heckathorn, Eugene S. ..... P
128 Scenic Dr., Orinda, Calif.
Hefner, Theodore G. ..... RM
2620 Bellaire St., Denver, Colo.
Kontje, Howard C. ..... N
115 Wood St., South Plainfield, N. J.
Langholz, Herman C. C
438 W. Wichita Ave., Russell, Kan.
Lindemann, Frederick W. ..... N
Garth Woods Apts., Essex 2C,
Scarsdale, N. Y.

(*Continued on page 46*)

YNOD CONVENTION

NEW YORK & NEW ENGLAND

ION CHURCH, Utica, June 13-16

tand taken against discrimination

By HOWARD A. KUHNLE

In a tumultuous closing hour, the New ork and New England Synod erupted to emand that discriminatory practices in emoyment and service to the public be denounced by the synod.

Asking its secretary to convey its displeasure of these practices to the Woolworth ompany, of which it a stockholder, it also emorialized the United Lutheran Church America to consider at its October conntion in Atlantic City the advisability of vestigating the practices of the companies which it holds stock.

"It is good for the ULCA to face up to e fact that it owns property and that means e responsibility to administer it," the Rev. hn Vannorsdall, campus pastor in Ithaca, ld delegates.

In the discussion that ensued before ssage, the Rev. Robert H. Arnold, presint of the Queens Conference and pastor St. Paul's Church, Richmond Hill, rned, "Judgment begins in the House of od. Before we pass this, we had better sure we do not practice segregation in r own congregations."

Speaking on the other side of the quesn, the Rev. John Christ, Bethany Luran Church, Bronx, said, "We have no ht to go out for minority groups unless are willing to go to bat for them in tters of social justice."

Felix L. Auer, lay delegate from Advent urch, New York City, started the heated cussion by decrying the reluctance of dership to speak out on controversial jects. "It is discouraging to see leaderp avoid responsibility," he said. "If a urch abdicates its moral leadership to secr institutions and the police power of the

Retiring treasurer Ernst Erickson (second from left) congratulated by (l. to r.) Fred Lindemann, President Beck, Dr. Elson Ruff

government, it is in a state of sedition against Christ and in open rebellion against Him."

Throughout the four-day convention, there was agitation on the part of some delegates to get the matter of discrimination on the floor. Blocked several times by parliamentary practice, they achieved their purpose in the closing hour and managed to sway the entire body to rousing Aye votes on the proposals.

Text of the adopted resolutions stated:

1. "That the secretary of the United Lutheran Synod of New York and New England communicate our protests as stockholders to the F. W. Woolworth Co., concerning its discriminatory lunch counter practices in various states."

2. "That we memorialize the United Lutheran Church in America to investigate the firms in which it holds stocks concerning possible discriminatory practices in services to the public and in employment practices, and finding such, it protest against such practices."

Otherwise, the convention, like those of many other synods, was quiet and calm. Interesting presentations were made by the stewardship committee through its chair-

man, the Rev. William T. Heil, Sr., and his co-workers, and by the chairman of the committee on German interests, the Rev. Thomas G. Hoeniger.

Contributing to the calm was the relaxed and easy manner in which Dr. Alfred L. Beck presided at his second convention. His opening sermon, together with devotions by the chaplain, the Rev. Francis K. Wagschal, and the necrologist, the Rev. Howard A. Kuhnle, added spiritual tone.

This year's convention in Zion Church was the first held in the Mohawk Valley by the United Synod since its formation in 1929, because no building had been large enough before Zion's new church in suburban New Hartford was dedicated last Nov. 1.

REPRESENTATIVE of the United Lutheran Church was Dr. G. Elson Ruff, editor of THE LUTHERAN. He reviewed the church departmental activities and goals at the synodical banquet, at one of the business sessions, and at a breakfast of the Lutheran Laymen's Movement.

Twenty-one new pastors joined the synod, three by transfer and 18 by ordination. Dr. Stewart W. Herman was the ordination preacher. He also addressed the synod at a business session stressing the work in South America which he heads. He spoke also of the relief work carried on in Chile.

Key is presented to Dr. Arnold Keller (2nd from left) by Wagner President Heindel; Dr. Frederic Sutter and Dr. J. B. Flotten look on

Three new congregations were admitte to the synod.

Ernst S. Erickson, L.H.D., was not eli gible for further service as treasurer, due t constitutional limitations on account of age He was thanked by synod, and a gift wa given him at the synodical banquet. Hi successor is John W. Wagner, Tuckahoe member of St. Matthew's, White Plains, an a son of Edmund F. Wagner, ULCA treas urer and former synodical treasurer.

DR. PAUL C. WHITE was re-elected secre tary for a term of five years. He was con gratulated on his service in this capacity having served for 26 years.

George Manos was welcomed as secre tary for Luther League work.

After his report as chairman of the for eign missions committee, it was announce that the Rev. Paul G. Alberti, together wit his wife and five children, would leav Kenmore, N. Y., and become a missionary at the English-speaking Church of the Goo Shepherd in Petaling Jaya, Malaya, thu actually doing the work that he had pre viously been promoting.

The 1961 budget of $2,180,000 is an in crease of $250,000 over 1960. The Unite Lutheran Church will receive $1,220,000 A most interesting change was an increas from $60,000 to $75,000 for the Philadel phia Seminary, with a recommendatio through the board president, Dr. Harold S Miller, a member of this synod, that con sideration be given to increasing salarie with the larger amount available.

The budget requires a contribution of $2 per communing member.

Next year's convention will be held Ma 29-June 1 at Albany with business session at First Church and evening services at St John's Church.

1960 ULCA CONVENTION DELEGATES

Clergy: Paul R. Swank, Edward F. Weiskotten Reed A. Greninger, Walter R. Kopp, Eugen B. Umberger, Arthur E. Baron, Jr., William R Fuhlbruck, Jr., Herbert N. Gibney, William T Heil, Frederick G. Gotwald, Robert H. Arnold

Continued on page 48

'wo Young Congregations tart Building Churches

By LOUIS F. MERTZ

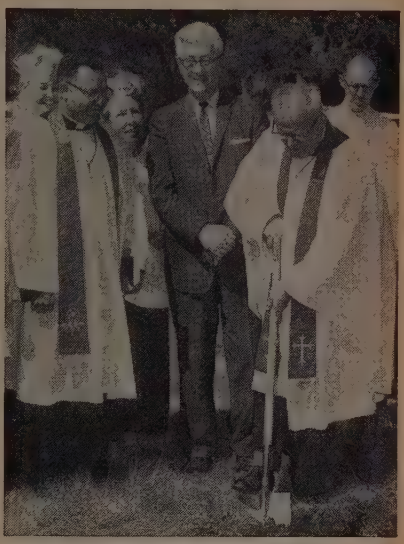
LOS ANGELES — Groundbreaking services ere held recently for two church building ojects in California. One was the new orship center of Immanuel Church, Los tos, the Rev. Milton C. Johnson, pastor. ne $109,000 structure will have parking cilities for 100 cars. The congregation was ganized in 1954.

St. Timothy's Church, Monterey, broke ound for its first unit on June 1. The con-egation organized in 1956 has been wor-iping at the USO. The Rev. James R. aid is the pastor.

Church Occupied in Lakewood

MT. OLIVET CHURCH, Lakewood, held the st services in its new first unit on June 5. ne cement block structure was erected at cost of $64,000. The congregation organ-d in 1954 has been meeting in converted vellings in the rapidly developing section Lakewood.

Dr. Ruccius reads scripture during laying of cornerstone for Santa Barbara church



Pastor James Spaid turns earth for first unit of St. Timothy's Church, at Monterey

RELEASED TIME religious education program in Long Beach closed its 14th year when 5,000 boys and girls received certificates. Four groups operated separate classes this year—Roman Catholics, Christian Scientists, Evangelicals and the Long Beach Council of Churches representing most of the Protestant denominations. United Lutheran and Augustana congregations co-operated with the latter group.

ONE THOUSAND Luther Leaguers were "knot-hole gang" guests at Lutheran Night in the Los Angeles Coliseum on June 3, when 2,500 Lutherans attended the baseball game between the Dodgers and Cubs.

NEITHER HEAT, nor cold, nor storm could stay it. Grace Church, Santa Barbara, broke ground for its new building on a blistering hot day, raised the roof while chill winds blew, laid the cornerstone in a downpour (*photo at left*).

Dr. Walter Ruccius, retired pastor, as-

PACIFIC SOUTHWEST . . .

sisted Pastor Edward E. Ray at the service. Speakers included Mayor Edward L. Abbott and City Councilman Jerry Firestone.

First Church, Glendale, has inaugurated "Operation Family Altar." Pastor Karl Knisley is giving instructions on establishing the family altar at parish dinner meetings.

Church Men Hold Retreat

Father and son retreat was held by the United Lutheran Church Men at Camp Yolijwa June 17-19. Speakers included Dr. Carl V. Tambert, synod president; the Rev. Edward L. Valbracht, Dr. Gerald B. Strickler and the Rev. John Steinhaus.

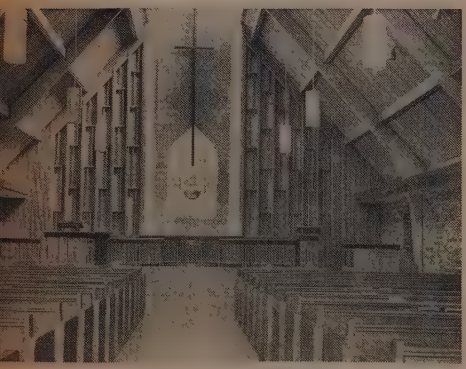
First synodical convention of the ULCM will be held Sept. 24 at Grace Church, Culver City.

Mount Cross Bible Camp, near Santa Cruz, opened June 26 for a ten-week program of religious training for the churches of the Northern California area.

A pulpit Bible was presented to St. Luke's Church, Huntington Park, to honor Carl Bell on completion of 17 years as church secretary. He is the synod treasurer.

Sister Grace Boehling was installed as director of parish education at Messiah Church, Redwood City, on June 12.

Dr. Franklin C. Koch, of Our Saviour Church, Tucson, Ariz., recently observed the 45th anniversary of his ordination. Dr. Koch was formerly executive director of the ULCA Board of Social Missions.



Interior of St. Mark's Church, Minneapolis

ILLINOIS

Lake Meadows, Wauconda Congregations Organized

By JOHN E. COOPERRIDER

Chicago—Two new ULCA congregations were organized in Illinois during May.

Christ the Mediator Church, Chicago, was organized on May 8. The mission developer was Pastor Gerald Kline. The church is serving an urban renewal section in the Lake Meadows area of Chicago.

Messiah Church, Wauconda, was organized on May 29. The Rev. David Roth was the mission developer.

Illinois Synod pastors formed a credit union recently, as an aid to savings and obtaining credit when needed. The Rev. Dale Jeffers of Manlius was elected treasurer.

Mrs. Carl Carlson was elected president of the board of the Lutheran Women's League of Chicago and Vicinity, at the first meeting since the group entered the Illinois Synod. Since 1919 the league has owned and operated the Children's Receiving Home in Maywood, now a synod agency.

Cornerstone was laid for Grace Church, Villa Park, on June 19. Dr. A. Howard Weeg, synod president, was the speaker.

MINNESOTA

New St. Mark's Dedicated

Minneapolis—Dedication of the new St. Mark's Church on May 22 was the fulfillment of a dream begun in 1929, when the preliminary plans were drawn. The congregation had worshiped for 37 years in the building that now becomes its parish education unit.

The new building contains the sanctuary, administrative offices, a fellowship hall and utility areas. There is seating for 300 persons in the sanctuary.

Dr. George B. McCreary, assistant to the president of the Northwest Synod, preached at the dedication. The Rev. William W. Williams is the pastor.

IOWA

Teacher Going to Japan

COMMISSIONING service for Miss Valeria Gerlt, short-term missionary to Japan, was held on June 5 at First Lutheran Church, Avoca, Iowa. She is to serve for three years as an English teacher at Kyushu Jo Gakuin in Kumamoto.

Miss Gerlt is the daughter of the Rev. and Mrs. Joseph Gerlt of Avoca. She attended Wartburg College, the University of Minnesota, the School of Missions at Maywood, Illinois, and briefly served as a parish worker at Emmaus Church in Racine, Wisconsin. Following summer study at the University of Michigan in the English Language Institute, Miss Gerlt will sail for Japan.

Participating in the commissioning service were Miss Mary Jo Kimpel, ULCW representative; the Rev. David Vikner, Board of Foreign Missions, secretary; the Rev. Leonard Fritschel, Treynor, Iowa; Dr. Merlin Hoops, Mineola, Iowa; and the Rev. Thorvald Hansen, Racine, Wisconsin.

Valeria Gerlt (center) with Pastor Vikner and Miss Kimpel at commissioning service

Conference on Relations With Indians Set Aug. 2-5

THE ANNUAL Lutheran conference to study church relations with the Indian Americans will be held Aug. 2-5 at Fortune Lake Bible Camp, Crystal Falls, Mich. The purpose is to study the needs of Indians living in and out of reservations, to determine how church work should be carried out among them and the best method of approach.

The Rev. Philip A. Johnson, executive secretary of public relations, National Lutheran Council, will conduct the daily Bible study hour. Miss Selene Gifford, assistant commissioner, Bureau of Indian Affairs, will lead discussions. Also taking part will be Mrs. Helen Parker Mudgett, of the University of Chicago; Miss Anna Larson, of the National Lutheran Council staff, and Dr. E. Russell Carter, of the National Council of Churches.

The Rev. Walter Olson, of New York Mills, Minn., is registrar for the conference.

VIRGINIA

Summer Assembly Program Includes Credit Courses

By MARSHALL F. MAUNEY

ROANOKE—Virginia Synod's Summer Assembly at Massanetta Springs will be held July 25-31. The sermon on July 31 will be by Dr. Dwight F. Putman, president of the Central Pennsylvania Synod.

Five credit courses will be offered. Teachers will be the Rev. Lloyd K. Haag, of Arlington, Va.; Dr. M. L. Stirewalt, of Wittenberg University; Dr. M. L. Minnick, of Salem, Va.; Miss Catharine Juram, of the Board of Parish Education, and the Rev. Roland A. Ries, of Baltimore.

The Board of Social Missions will hold a staff meeting on the conference grounds the same week, and will conduct a daily period in the pastors' school. Members of the staff serving as assembly speakers will

be Dr. Harold Haas, executive secretary; the Rev. George Housewright and the Rev. Herman Stuempfle.

Benevolence Receipts Up Slightly

BENEVOLENCE RECEIPTS for the first five months were running about 8 per cent ahead of the same period last year, the synod treasurer reported. Even at this increased rate the receipts are below expectations. Giving will have to be stepped up sharply if the synod is to attain its 1960 budget.

TWO CONGREGATIONS in the synod are holding their own youth camps again this summer. St. John's Church, Knoxville, Tenn., took its junior-senior Bible school group to "The Cascades" in the Smokies June 15-21. Holy Trinity Church, Lynchburg, Va., held a camp for teenagers at Camp Sacajawea, owned by the Girl Scouts.

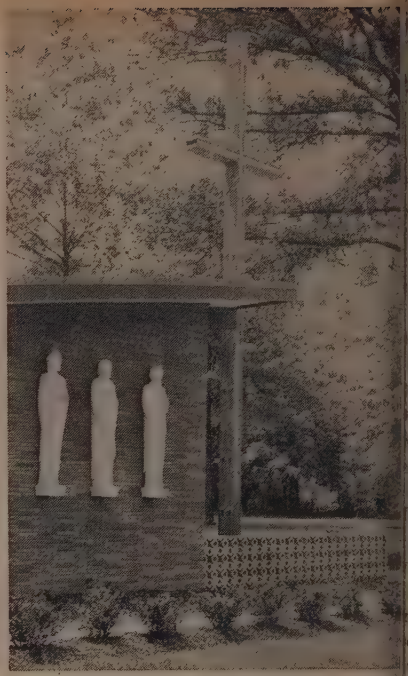
Wood for Churches Comes From Pastor's Tree Farm

BLACKSBURG, VA.—The Rev. Harmon E. Poff has a four-church parish and a 24-acre tree farm. Lumber from the farm has gone into the construction of two new churches and remodeling the two others.

Pastor Poff's avocation was the subject of an article in a farm magazine this spring, and received further recognition from the Virginia Tree Farm Committee, which encourages a statewide program of growing trees as a crop on private lands.

The New River Parish minister inherited the land in Floyd County in 1940. The trees are second-growth white pine, 48 to 50 years old. Besides the lumber he has sold, 40,000 board feet have gone into the churches, and 20,000 feet are being used for Pastor Poff's own new home.

One of the churches in his parish, Shiloh Church, was built for $8,000 with the donated lumber and the help of the congregation. —M. F. MAUNEY



Carved figures of John the Baptist, Peter and Paul distinguish new Bethany structure

KENTUCKY-TENNESSEE

Memphis Church Dedicated

LOUISVILLE — Bethany Church, Memphis, Tenn., dedicated its first unit building June 5. Dr. Gerard D. Busch, synod president, and Pastor R. Douglas Fritz conducted the service.

The $75,000 building was designed by T. Norman Mansell, architect. A distinctive feature is the use of three sculptured figures on the east wall, representing John the Baptist, Peter and Paul. The life-size marble figures were made in the Biagi studios in Vico, Italy. There is also a free-standing cross 35 feet high.

Bethany congregation has grown to a membership of 162 confirmed and 250 baptized members since its organization in 195[illegible]

—CHARLES L. STRUB[illegible]

Washington Pastors Resign

Dr. Folkemer to Teach in Seminary, Dr. Freed Called to Sunbury

Dr. Lawrence D. Folkemer, pastor of the Church of the Reformation in Washington, has accepted a call to become professor of theology at Gettysburg Seminary.

His resignation from Reformation Church becomes effective Oct. 1. He began his pastorate at Reformation in February, 1954.

DR. FOLKEMER

DR. FREED

Dr. Folkemer organized the department of religion at George Washington University and was its executive officer from 1947 to 1954. He lectured in the history of religions at the university following his acceptance of the call to Reformation Church. Previously he served as pastor of Our Savior Church, Lansdowne, Md.

A graduate of Gettysburg College and Seminary, Dr. Folkemer received degrees of master of sacred theology and doctor of philosophy from Hartford Seminary. Since 1950 he has been a member of the ULCA Board of Higher Education, and is now its president.

He was the Knubel-Miller lecturer for the current series, on the general topic "Christianity and Modern Paganism."

Dr. Walter B. Freed, pastor of Luther Place Memorial Church in Washington, has accepted a call to become pastor of Zion Church, Sunbury, Pa. He will enter his new pastorate on Sept. 1.

Coming to Washington in 1954, Dr. Freed led the Luther Place congregation in an intensive evangelism and stewardship effort. More than 650 members were received, and $100,000 indebtedness was paid.

Previously Dr. Freed served pastorates at Trinity Church, Greencastle, Pa.; St. Paul's Church, Wilmington, N. C., and St. Mark's Church, Charlotte, N. C. While in North Carolina he served as director of Lutheran Refugee Service for the National Lutheran Council.

He is a graduate of Gettysburg College and Seminary. At present he is president of the Board of Parish Education, ULCA. He served as the first chairman, and for three terms, of the Joint Board committee of the Long-Range Program of parish education involving Augustana, AELC, Suomi and United Lutheran churches.

GEORGIA-ALABAMA

Mission Congregations Occupying First Unit Buildings

By PAUL J. RENZ

ATLANTA—St. Matthew's Church, Columbus, Ga., held a service of thanksgiving as the congregation occupied its new first unit building. Dedication will be held when outstanding loans are guaranteed by pledges. The Rev. Richard Hollinger is the pastor.

Other services of thanksgiving are planned at St. Stephen's Church, Decatur, the Rev. Joseph W. Holt, pastor; at St. Timothy's Church, Forest Park, the Rev. Luther Fulmer, pastor, and subsequently at other mission congregations whose first units are

being constructed with aid of the Board of American Missions.

APOSTLES' CHURCH, Sandy Springs, completed a drive for funds for construction of a first unit. The Rev. Jack Warner, Jr., is pastor.

Evangelism Emphasized in Synod

EVANGELISM WORKSHOPS were conducted by the Rev. Dana Johnson, of the ULC Board of Social Missions, from May 23 to May 27. Locations were Forest Park, Rossville and Doraville, Georgia, and Birmingham, Alabama. An evangelism leader training workshop was held in Redeemer Church, Atlanta, May 25-26, with Pastor Johnson and Pastor Bruce Weaver in charge.

On Aug. 16 a parish education workshop will be held for all synod pastors recently ordained or entering the synod.

SYNOD PRESIDENT RAYMOND D. WOOD ordained four men into the ministry at recent services. Ronald E. Miller and William H. Martin were ordained at St. Paul's Church, Savannah, on May 22. Charles McMurphy was ordained at Resurrection Church, Augusta, on June 12. Richard McLeroy was ordained on June 19 at Emmanuel Church, Atlanta.

Pastor Miller will develop a mission at Statesboro, Ga., and Pastor Martin will go to the Macon County Parish in Georgia.

Pastor McMurphy will return to Japan, where he was a lay teacher, after a term at the School of Missions, Maywood, Ill. Pastor McLeroy has been called to St. Luke's Church, Macon.

ST. MARK'S CHURCH, Huntsville, Ala., honored Dr. George F. Hart upon the 25th anniversary of his ordination. He was former president of the Florida Synod and served parishes in Atlanta and Jacksonville, Fla., before coming to Huntsville.

LUTHER LEAGUES of the synod will hold their convention Aug. 22-26 at Howard College, Birmingham, Ala. Margaret Marth, of Atlanta, is the president.

School of Prayer Planned At Maryland Synod Camp

By WILSON P. ARD

HAGERSTOWN—A school of prayer will be held at the synod camp and conference center, Aug. 14-20. The Rev. E. Raymon Shaheen, of St. Luke's Church, Silver Spring, will be the retreat leader.

MARYLAND SYNOD summer school will celebrate its 25th anniversary July 20 at Hood College, Frederick. The theme will be "Challenges Facing Christian Education in the Space Age." Speakers will be Dr. J. White Rhyne, executive secretary of the Board of Parish Education; Miss Sara Leiter, of the Maryland Department of Education; Pastor Howard F. Reisz, director of Parish Education and Youth Work in the Pittsburgh Synod, and Mrs. Reisz.

INSTITUTE FOR PASTORS will be held July 11 at Mt. Tabor Park, Rocky Ridge. Dr. Theodore G. Tappert, of Philadelphia Seminary, will present studies on the Lord's Supper.

CONFIRMAND'S RETREAT was held June 17-18 at the camp and conference center. Pastors and young people discussed the theme "Were Your Fingers Crossed at Confirmation?" The Rev. Lawrence E. Nelson, of the Board of Parish Education, was the leader.

New Buildings Dedicated

ST. LUKE'S CHURCH, Cumberland, dedicated a new church plant May 1. Speaker was Dr. Stewart W. Herman, Lutheran World Federation.

ST. MATTHEW'S CHURCH, Manor Parish, dedicated a new education building May 3. Synod President J. Frank Fife spoke.

KEYSVILLE CONGREGATION, Union Bridge Parish, is beginning a $60,000 building project including a new education building and renovation of the chancel.

SEMINAR ON EDUCATION was held May 18 St. John's Church, Hagerstown. Repre-ntatives of various professions spoke on e theme of Christian motivation in choos-g a life vocation.

LUTHER LEAGUES of the synod will hold e annual convention at Gettysburg Col-ge Sept. 2-5.

ENNSYLVANIA

halfont Pastor Offers rayer at House Session

WASHINGTON, D. C.—The Rev. William ley Roeger, pastor of St. James' Lutheran urch, Chalfont, Pa., offered prayer in the S. House of Representatives on June 16. He was invited to be "chaplain of the day" the Rev. Bernard Braskamp, chaplain of House, by arrangement of Congressman llard S. Curtin of the 8th Pennsylvania strict (Bucks and Lehigh Counties).

On steps of Capitol: Pastor Roeger, Rep. Curtin, Mrs. Roeger and son, William, Jr.

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Seminary Auxiliary Votes To Endow Dr. Reed Chair

PHILADELPHIA—Endowment of a faculty chair in honor of Dr. Luther D. Reed was adopted as its major project by the Women's Auxiliary of Philadelphia Seminary at the annual meeting on June 3.

Mrs. Claude B. Wagoner, newly elected president, announced that there is $22,000 in the project fund, including money previously gathered for an organ.

The new Reed professorship would be established by the seminary board when the need arises and when sufficient funds are on hand to provide the necessary income. Endowed chairs at the seminary are not restricted to a particular field of study, and may be used in any branch of instruction as the administration sees fit.

The auxiliary chose to honor Dr. Reed, president emeritus of the seminary, because he and his wife were leaders in organizing the group 20 years ago.

With the addition of nearly 1,600 new members, total membership in the auxiliary has reached 16,511, it was reported.

VACANCIES TO BE FILLED AT 1960 ULC CONVENTION

(*Continued from page 36*)

Matthies, Roland C. C
817 Woodlawn Ave., Springfield, Ohio
Mitchell, Everett G. ..... M
Beautiful Day Farm, R.F.D. 2,
Box 84-A, Wheaton, Ill.
Moehring, Wilbur E. ..... Mh
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Reed, Hon. Frank E. ..... Pa
100 Chestnut St., Beaver, Pa.
Scheuerman, Elmer H. ..... Nw
5821 Park Ave., S., Minneapolis, Minn.
Searcy, Henry ..... Fl
4803 Colonial, Jacksonville, Fla.
Thomas, Harold O. C
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Wessinger, James B. ..... SC
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ousing Arrangements r Delegates and Visitors 1960 ULCA Convention

Delegates to the October 13-20, 1960, convention of the ULCA are receiving their instructions on arrangements for hotel or motel reservations from the president or secretary of their synods.

All convention delegates and visitors are expected to make their reservations through Mr. Joseph Hermann, Jr., 600 E. Beach Ave., Brigantine, New Jersey (tel. COlonial 6-7952), chairman of the convention's Housing Committee.

Requests by visitors for hotel rates and room reservation blanks should be directed to Mr. Hermann.

The convention headquarters hotel is the Ambassador, Stenton Ave. at the Boardwalk.

Special Convention Notice

A SPECIAL convention of the Mississippi Synod has been called for July 24, 1960, at 3:30 P.M. at St. John's Lutheran Church, 137 South Church Street, Louisville, Miss.

—DONALD J. MYERS, *Secretary*

NEW MISSION FIELDS

New Lutheran congregations are being developed in locations listed here. Persons living in or moving to these areas are invited to attend services. Mission developers assigned by the Board of American Missions are identified with each area.

ARIZONA
Kearney (served by Ellsworth Campbell from Globe, Ariz.)
Williams (served by David J. Adamcik from Flagstaff, Ariz.)

CALIFORNIA
Los Alamitos (H. Carl Roessler)
Santa Rosa (Robert R. Freistedt)

FLORIDA
Ormond Beach (James E. Von Holten)

HAWAII
Waimanalo (Clinton E. Chu)

Continued on page 48

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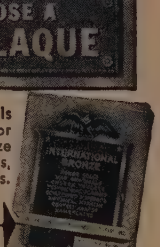

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MICHIGAN
- Fenton (Benjamin Elger)
- Summit—Jackson (August W. Mueller)

NEW JERSEY
- Brick Township (Frank A. Miller)
- Pequannock Township (John A. Spindler)

NEW YORK
- North Windsor-Vails Gate-Cornwall (William M. deHeyman
- South Colonie, Albany (re-entry) (George E. Kenyon, Jr.
- Rome (Erich W. Waldek)

NORTH CAROLINA
- Burlington (Robert W. Edsell)
- Elkins (C. N. Yount)

OHIO
- Cleveland—Southeast (A. G. Youngblood)

TENNESSEE
- Gatlinburg (Stephen J. Schulz)

WISCONSIN
- Oshkosh—Northeast (Merton H. Luebke)

SASKATCHEWAN
- Regina—Regent Park (Roger D. Huebner)

New York and New England Synod . . .

Continued from page 38

Elmer G. Shaertel, Edward G. Goetz, Alfred Beck, F. Eppling Reinartz, Edmund A. Steiml Martin J. Heinecken, Walter E. Bock, Edward H Wiediger, Paul E. Henry, Walter A. Kortre Stanley H. Knull, George F. Saunders, Henr J. Cornish, Robert E. Mohr, Godfrey E. Albert Paul G. Alberti, Paul C. White, Ralph W. Loe Norberth H. Stracker, Paul Andrew Kirsch.

Laymen: Ernst S. Erickson, Henry Endre Richard Heindel, Richard T. Sutcliffe, Willia Stackel, Henry Krooss, George C. Coates, Bu ton Wilcke, Miles S. Hendricks, Jacob Becke Herman Gritz, Martin C. Heyer, Carl Wolfor Ernest Schwabe, Raymond Doell, Ellswor Miller, Edmund F. Wagner, Frederick M Binder, Chester A. Myrom, George J. Mano Harold Stewart, Arthur W. Kimman, William Happel, Leland Hokerk, Alton Gemmel, Fre Hashagen, Roger Lindgren, Monrad G. Paulse Gustav Wieboldt, Joseph W. Martin, Arth Levine.

—CHANGES OF PASTORATE—

CENTRAL STATES

DMAN, DEAN E. From Gloria Dei Church, Parkville, Mo. To Luther League of America, associate secretary.

GEORGIA-ALABAMA

NDLER, HORACE J. C. From Zion Church, Lexington, S. C. To Ebenezer parish, Ga.

CDANIEL, MICHAEL C. D. From Ascension Church, Savannah, Ga. To ULCA Board of Social Missions, Associate Secretary of Evangelism.

OHIO

NDER, ROBERT L. To Mifflin parish.

PENNSYLVANIA MINISTERIUM

ND, BRUCE E. To Trinity Church, Lansdale, Pa., assistant pastor.

HLESSMAN, H. OSCAR, JR. From St. Paul's Church, Sassamansville, Pa. To St. John's Church, Jim Thorpe Heights.

INMANN, HARRY A. From Concordia Church, Concordia, Pa. To Christ Church, Niantic.

LDE, ROBERT J. From Redeemer Church, Philadelphia. To Immanuel Church, East Lansdowne.

KLE, MARTIN. From Burkittsville parish, Md. To St. Michael's Church, Hamburg.

—DECEASED—

THE REV. MARTIN W. WAPPNER, 64, killed June 15 in an automobile accident near Ashland, Ohio.

born in Mansfield, Ohio, he was graduated from Wittenberg College in 1919 and Hamma Divinity School in 1922. He received the M.A. degree from Kent State University in 1949. He was ordained in 1922.

He served pastorates at Coshocton and Galt, Ohio, and since 1938 was chaplain at the Ohio State Reformatory, Mansfield, O. He is survived by two children, Mrs. Helen N. Allbeck and David M. Wappner, M.D., both of Toledo, Ohio.

Funeral services were conducted in Mansfield June 18 by the Rev. John R. Long and Dr. W. D. Allbeck. Interment was in the Mansfield Cemetery.

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IN CONCLUSION . . . . . .

IT STRUCK me as a pleasant thing that I was invited this spring to be commencement speaker at Susquehanna University. It isn't that I like to make speeches. But I am at present editor of *The Lutheran.* A magazine with this name has now been published exactly 100 years, as you will notice on the cover and on pages 11-15.

The Lutheran of 1860 was launched to combat Benjamin Kurtz and his *Lutheran Observer.* Never in Lutheran history was there a fiercer quarrel than between these two papers 100 years ago. The last big thing Kurtz did was to establish what is now Susquehanna University. He was afraid Gettysburg couldn't be trusted to turn out the sort of "American Lutheran" pastors he wanted.

And nobody at Susquehanna had any idea that there was anything unusual in having an editor of *The Lutheran* speak at Benjamin Kurtz's school in 1960, the centennial year. Quarrels of a century ago are not only buried but forgotten.

THE "American Lutherans" in 1860 were trying to do something for which the time had not yet come. They were eager for their church to adapt itself to its American environment, just when a torrent of new Lutheran immigration from Europe was beginning. It was not until after World War I that the real adaptation got underway. The results are evident in the big church mergers of the 1960s.

My own professional concern is that out of these mergers we may get a few new church magazines that will measure up to the great possibilities. In next week's *Lutheran* I expect to go more specifically into some of the difficulties which have kept the church papers fro being more effective in the last centur

A church magazine tries to do half dozen things. It can hold the people of church together in something of a famil by letting them know what is going o everywhere in the church. Without suc information, each congregation tends t try to be self-sufficient.

The church magazine can be effectiv in strengthening its readers in loyalty t the convictions the church considers e sential. Probably the Roman Catholi magazines, and Jehovah's Witnesses' pub lications do this best in America toda largely because they represent minorit groups which are self-consciously on th make.

A third task of a church paper is t make its readers aware of acute problem which today's world presents to the Chris tian conscience. This is a disagreeabl task, for the editors know their own lim tations in interpreting the onward thrus of events, and readers vigorously expres displeasure in being stirred out of easy going conformity.

THERE ARE a few comforting touche I found in my research into the record of Lutheran journalism in America. Fo instance, Charles Porterfield Kraut wrote a plaintive report in 1862 abo how much more difficult it is to be a editor than a parish pastor.

However, said Krauth, "he gets a large variety of sensations than a pastor doe . . . No man can be at once comfortabl and true to duty in his life unless he love work. Without this love he will be u happy anywhere—and with it he ca learn, even as an editor, to be content.

—ELSON RUFF

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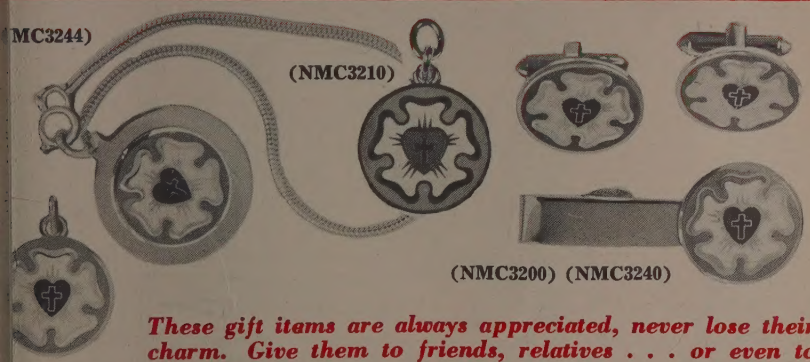

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